

G. 11. 69  
A

# DISCOURSE

OF

## The Resurrection:

SHEWING

*The Import and Certainty of it.*

BY

WILLIAM WILSON, M. A.

Rector of Morley in Derbyshire.

L O N D O N,

Printed by J. H. for William Rogers, at the  
*Sun* against St. Dunstan's Church in  
*Fleetstreet*, MDCXCIV.



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DISCOURSE

# IMPRIMATUR.

Geo. Royle, R. R. in Christo Patri ac  
Dom. Dom. Johanni Archiep. Can-  
tuar. à Sacris Domest.

April 26.  
1694.

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## Advertifement.

Lately Printed *A Discourse of Religion: shewing  
its Truth and Reality; or, The Suitableness of  
Religion to Humane Nature: By the same Author.*



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2.11.09



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T O T H E

Right Reverend Father in God,

**R I C H A R D,**

Lord Bishop of *Bath & Wells.*

*My Lord,*

**I**T is not above a day or two since I thought of recommending this Discourse unto the World under the Patronage of some Great Name; not that I believed it sufficient of it self to walk abroad without such a support, but because I was unwilling to lay the Burden of its faults upon such a one as had not Fame and Reputation enough to bear the weight of them; and, on the other hand, I did believe it too great a Crime to charge any person with them, that

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### *Epistle Dedicatory.*

had. And had not Your Lordship obliged me so much, as of late you have done, I should not have thought of doing it now, much less of doing it under Yours. Men had need be well assured of the Goodness of those Discourses, which they publish under the Name of some known Friend; because Dedications detract from those, whom they design to Honour, if what is offer'd to the World under their Protection be mean and trifling. But this is not the worst of my case; For though I know Your Lordship by the report of Your Exemplary Piety and Vertue, yet I am so altogether unknown to You, that I am ashamed to think, that That, which gives a Lustre to Your Goodness, should be an Aggravation of my Crime in defaming Your Judgment so publickly; and that too, while I tell the World I am bound in Gratitude to consult Your Honour.

The

## *Epistle Dedicatory.*

The Subject, *My Lord*, I here present You with, is great and worthy the most serious Consideration of every Christian: For it sets before us the Glad-tidings of the Gospel, and the indispensable Necessity of a Holy Life. Two things of that vast moment, that were they well consider'd, it would not be a very easie thing for Men to do themselves so much mischief, as to forfeit their Hopes of an Immortal Life merely for the sake of a Bodily Lust, when they judge it a hardship upon us to be condemn'd to a Mortal condition for *Adam's* fault. And though I know my own Defects too well, to believe I can write any thing upon a Subject of so lofty a Nature suitable to the Dignity of it; yet if it will but contribute any thing towards the awakening Men to a sense of that Obligation to Holiness, that our Religion, by acquainting us with the ground of that Hope, we are be-

*Epistle Dedicatory.*

gotten to, lets us know we are under,  
I shall presume upon Your Lordship's  
known Goodness for a Pardon for the  
weakness of my Performance: And  
the World I hope will believe, that  
at least I meant well, when I ventured  
this way to own my self

*Your Lordship's*

*Most Faithfull and*

*Obliged Servant,*

Will. Wilfon.

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T H E

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# THE Introduction.

**A**S in Adam all die, so in Christ shall all be made alive, *saieth the Apostle, 1 Cor. 15. 22. In which words he sets before us the Reason of that Mortality, we are subject to, and the great advantage of the Christian Religion upon the account of the Hopes of a glorious Immortality after Death, that we are restored to.*

*If we take a view of our own Nature, nothing can be more unaccountable than that a Creature, who carries an Immortal Principle in him, should die. And therefore the Apostle acquaints us, that Death is not a Natural Calamity, but the Effect and Consequence of that Condemnation, that in Adam we fell under. In Adam all die; i. e. It is upon the account of Adam's Sin that Humane Nature is corruptible, and that Death has any Power over us: Whereas had he maintain'd his Innocency, Immortality, according to the Divine Constitution, had been the reward of his Perseverance.*

*But*



## The Introduction.

*But the Calamity, which Justice doom'd us to, Mercy has provided a Remedy for. And the Design of the Gospel is to acquaint us with the wonderfull Method, whereby Life and Immortality are brought to light. That for the conquering Death, and delivering us from the Power of it, God appointed his only begotten Son to bear our Sins, and to become a Curse for us. Such a Person he chose to die for us, as could rise again from under the Wrath, that would have lain for ever upon us; and who, by rising from the Dead, has given the World an Instance of the Mighty Power of that Life and Spirit, which he communicates to his sincere Disciples; and in respect of which he is styled the Resurrection and the Life. So that though in Adam all die, yet in Christ shall all be made alive; i. e. We shall not suffer an Eternal Death; our Souls shall not for ever be separated from our Bodies upon the account of that fault, that at first subjected us to Death: But though we die, because Adam sinned, yet we shall rise to another Life, because Christ, who is our Life, has appeared to take away Sin.*

*This is that comfortable and joyous Message, that our Religion does publish to the World. And it is the only Tidings, that could revive our Spirits, since Nature within us droops and languishes upon the account of the Mortality, we are doom'd to. And therefore for the delivering poor Mortals from those fears, that all our*  
life-

## The Introduction.

*life-time keep us in Bondage, as St. Paul speaks, Heb. 2. the main subject of the Apostle's preaching was Jesus and the Resurrection.*

*This indeed is an Article so little accountable to our Reason, that some Men are upon that very account apt to look upon Faith as a very unreasonable Duty; because it consists in the taking such things for granted, which we have no Natural knowledge of. But now that, which the Enemies of Believing do find fault with Faith for, is the very thing, which God accepts, and is pleas'd with it for. Thus it was in the case of Abraham, who upon the account of the Excellency of his Faith is styled the Father of the Faithfull. For when God promis'd him a Son, that, which he took so well from him, was his Believing this Promise against Hope. If he had consulted his own Reason, what he should have believed in the case, it would have been as much against Believing, that he should have a Child, when Old Age had wasted his strength, and Sarah's Womb was dead, as it can be pretended to be against a Resurrection. But when he did not ask his Reason, what was possible, or what was fit to be believed, but did depend upon the Divine Promise, notwithstanding all the Difficulties he might have urged, God was so well pleas'd with him, that he accepted him as an approved Servant.*

*And thus God by promising we shall come out of our Graves, and live again after Death,*  
makes

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*makes a Trial of us, whether we can believe, as Abraham did, against Hope. This is it, that makes our Believing necessary; and it is for this Reason, that the Gospel does lay so much stress upon our believing in the Son, who is the Person, that has received Power to give us our Lives again. For hereby God proves us, whether we dare trust the concerns of our Life in the hands of his Son; and are persuaded, that he, who undertook to restore Life and Immortality to us, can raise us up at the last day.*

*In this Promise does mainly consist the Grace of the Gospel; for it at once gives us a view of all that Mercy, we have by Jesus Christ. For it is an evident proof, that he, who will raise us up again, has procured us a Pardon of those Offences, which have brought Death into the World; and that the God, who has sentenced us to Death, is fully satisfied with the Atonement, that is made. For it is not possible, we should rise, so long as that Wrath, that kills us, does lie upon us, or the Offences for which we die, are unremitted.*

*In Discoursing then of this Doctrine, which is so considerable an Article of our Faith, and makes Christianity so acceptable to Mortal Creatures, I shall,*

- 1. Consider what we are to understand by it.*
- 2. What Assurance we have, that we shall rise again.*

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A  
DISCOURSE  
OF THE  
Resurrection, &c.

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PART I.

*The Import of the Resurrection consider'd.*

**T**HE Doctrine of the Resurrection is so plainly deliver'd in the Sacred Writings of the New Testament, that there are no sort of Christians but in some sense or other do assert a Resurrection; or however, would not be believ'd to deny a Doctrine, that is so plainly deliver'd. But yet there have been, and still are such, as do not believe such a Resurrection, as the Gospel speaks of: St. Paul tells us of *Hymenæus* and *Philetus*, that they *erred concerning this Truth, saying, That the Resurrection was already past*, 2 Tim. 2. 18. And there are still such, as with them believe no other Resurrection,

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but that which consists in the Renovation of the Soul ; which St. Paul speaks of, *Rom. 6. 4, 5.* when he styles our *walking in newness of life*, a being *planted together in the likeness of his Resurrection.* But now they, who understand nothing more by the Resurrection but our Baptismal Renovation, or such a Change of our Conversation from a *sinfull* to a Holy way of living, which the Apostle makes our imitating Christ's Resurrection to consist in, do not believe the Resurrection of the Body, which is the Resurrection, that we are taught to expect.

And because the Scriptures speak of the Resurrection of the Body ; others by the Resurrection of the Body understand no more but our living again in a Body after Death, not the same Body that dies, but a heavenly Body. But neither does this Notion of a Resurrection answer to the account, that the Scriptures give us of it. And therefore, since there are such mistaken Notions of a Resurrection among Men, it is necessary we should consider the true Nature and Import of it. And,

1. It implies that we shall return from a state of Death, and live again ; or that the Soul, which is separated from the Body by Death, shall return from its state of Separation to live in a Body again.

2. That we shall live in these very Bodies that are mortal, and die.

3. That we shall begin then to enter upon an Immortal life.

C H A P. I.

I. **I**T implies, That we shall return from a state of Death and live again: Or, that the Soul, which is separated from the Body by Death, shall return from its state of Separation to live in a Body again. When we die, these Earthly Tabernacles fall down and go to the Dust; and our Souls, which dwelt in them, take their flight and go to the place of unbodied Spirits. This separation of Soul and Body is an effect of the Divine displeasure upon us: It is to deprive us of that Particle of his Breath or Spirit, by which, when he made Man, he *became a living Soul*, Gen. 2. 7. And accordingly, when he resolved upon the Destruction of the Old World, he threatned them, That his Spirit should not always abide in those Men, *Ὁὐ καὶ ἀμενέει πνεῦμα μὲς ἐν τοῖς ἀνθρώποις τέτοις*, Gen. 6. 3. *i. e.* Should not always lodge or inhabit in the Bodies of those Men, as in a *sheath*, as it is in the Original: *My Spirit*; *i. e.* The Breath or Soul that I breathed into Man when I made him: But I will surely punish them with Death, by taking from them the Spirit, which they abuse by making it a Servant to the Flesh. And now if this be a true account of the Nature of Death, it is plain, that in the Notion of it, it does not imply either a Destruction, or that sleep of the Soul, which some Men dream of.

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For all that this denunciation teaches us, is, That God, when we die, does withdraw the Soul out of the Body: And this he may do, though he assign it another place to live in, after he has taken it out of the Body. Now this we may much rather conclude from this Threat, than that it is put into a state of Insensibility by Death. For it being a Threat to deprive Man of the Blessing he had given him, when he made him; the most Natural sense must be this, I will punish these Men by taking away their Souls from them, and making them live a Vagabond life out of the Body, which I designed at first to be their proper habitation. *Οὐ καταμενεῖ*, It shall not abide or dwell in the Body, but it shall still abide or live, though out of the Body. And this notion of Death the Scripture does in other places take notice of: As in that mournfull Saying of *Jacob*, Gen. 37. 35. *Καταβήσομαι πρὸς τὸ ὕψος με πένθων εἰς ᾧδ'.* I shall go to *Hades* to my Son mourning; *i. e.* To the place where his Soul was gone; for he believed, that his Body was devoured by wild Beasts; And the hopes of dying the same Death could not be the thing that he comforted himself withall. So likewise that Expression of the Psalmist is to be understood, *Thou wilt not leave my Soul in Hell, nor suffer thine Holy One to see corruption*, Psal. 16. 10. *i. e.* Thou wilt not leave my Soul in *Hades*, the place where separate Souls live out of their Bodies, nor my Body in the



the Grave. And accordingly our blessed Lord told the converted Thief, That *that day he should be with him in Paradise*; which cannot be so understood, as if he should that day go with him into Heaven; because our Lord did not ascend to his Father till forty days after his Resurrection. And therefore the Creed does not only teach us, that he died, and what manner of Death he died, but that he was buried; *i. e.* His Body was disposed of, as the Dead Bodies of all other Men are, and that he went down into Hell; *i. e.* During the time, that his Body was in the Grave, his Soul was in the place, where separate Souls do live after Death.

But although the Soul, when it ceases to live in the Body, does still live; yet when it leaves the Body, we, who consist of a Soul and a Body, do die: And so long as the Soul does live without its Body, so long we are under the power of Death; And even that Soul, that still lives, is in the state of the Dead. So that the Resurrection, which is design'd to be a Remedy of that Calamity, Death is to us, must be the freeing the Soul from that Vagabond state, that the Displeasure of God makes it to suffer out of its Body. It is the bringing the Soul, that lives, when we are dead, out of that state, where it lives in a preter-natural condition without its Body, to live as the Soul of a Man was by God appointed to do, when he breathed it into a Body of Flesh. I call the

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separate state of our Souls a vagabond and preter-natural Condition; because when they go out of the Body, they leave their own proper Habitation, and wander into unknown Regions. And therefore *St. Paul* styles our being in the Body a being at home; and when we die, in his style, we travel out of the Body, or go abroad, *2 Cor. 5*. And according to the import of that Curse, by reason of which we die, and go out of the Body, we should for ever, like Vagabonds, that leave their native Soil, and roam about the World, have continued abroad; but that God in great Goodness to us has provided us a mercifull Saviour, whose business it is to take care of our Souls, when they leave their own Habitations, and in his due time to bring them back again to their homes. And therefore *St. Paul*, though he speaks of this separate state as a thing no way desirable in it self, That no Man, how little reason soever he has to be in love with this World, does groan, *for that he would be uncloathed, v. 4*. Yet considering the safe hands our Souls are committed to, when they are abroad, does upon that reason speak of this state as a thing much more Eligible than to stay always here in the Body, though it is our home: *We are always confident, knowing that whilest we are at home in the Body, we are absent from the Lord: We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord, v. 6, 8. i. e.* Though we  
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do leave our Habitations, we are well pleased with our condition, because we shall be under the immediate care of him, who at the last will bring us out of this exiled State, and restore us to our own Habitations again. Hence the Resurrection is spoken of as our triumph over *Hades*, that receptacle or prison of separate Souls. *Πῶς σε ἔδωκεν, τὸ νῆκος; O Hades, where is thy victory?* 1 Cor. 15. 55. *The Sea gave up the Dead which were in it: and Death, and Hell, or Hades, delivered up the Dead that were in them: And Death and Hell, or Hades, were cast into the lake of fire,* Rev. 20. 13, 14. *i. e.* Death will deliver up our Bodies which lie imprison'd in the Grave; and *Hades* will deliver up our Souls that are there imprison'd, and then an Everlasting Being shall succeed.

The Resurrection then does not only respect our Bodies, which see Corruption, but that Immortal part of us, which by Death is forced out of the Body, and driven like an Exile to live from home in a foreign Country, contrary to the Laws of its Nature. For the Resurrection restores us that, which Death deprives us of, and brings back our Exiled Souls to their old native Dwellings: Although the Resurrection will bring our Dead Bodies out of their Graves, yet this is not all that we are to understand by the Resurrection; because the raising a Dead Body to life, will not be the raising the Man that died, unless the same

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Soul and Spirit, that was separated from it by Death, be re-united with it again. To breathe a New Soul into a Body, that is raised out of the Dust, is rather the creating a New Man, than the raising an Old one: For the same Man, that died, cannot be said to be raised to life again, unless the Soul be brought out of its Prison, as well as the Body out of its Grave: For so long as the Soul is kept a Prisoner in the place, where separate Souls live, we are as much in the state of the Dead, as while the Body does lie in the Grave. This re-embodiment of the Soul, that by Death is compell'd to quit the Habitation it is at first born with, and to live abroad in an unknown Region, is the thing, in which our Conquest over Death does consist; and consequently is the Resurrection, that the Gospel speaks of.

'Tis true, the Resurrection has most usually a respect to the Body, and does denote its leaving its Prison, whither it is conveyed. But besides this, the Holy Scriptures do speak of the Resurrection with a respect to the Soul, and that alteration of its state, when it shall of a separate Spirit become embodied a second time; *i. e.* When it shall be brought out of its confinement, and returned to its own Habitation.

This is the meaning of that place, where the *Sadducees* are said to have denied the Resurrection; *i. e.* They were, as is plain from our Saviour's Answer, persuaded, that Death does

as well reduce the Soul to nothing, as the Body to Dust : And that since after Death there is no part of us remains alive, there is nothing left to ground our hopes of a Resurrection upon ; because there is nothing of us left, in respect of which the Resurrection will be a Blessing ; and consequently, that there is no state of life to be expected after this, because Death does not only dissolve, but destroy the very Principles of our Constitution. Our blessed Lord therefore, to prove to them, that there is a Resurrection, makes use of an Argument, that proves, that the Soul is alive after Death ; and consequently, that there is another state, in which, as Men, we must live an Immortal life : *God is not the God of the dead, but of the living,* saith our Saviour ; *i. e.* The Souls of the great Patriarchs are alive somewhere, else God could not properly style himself *The God of Abraham, the God of Isaac, and the God of Jacob* ; and therefore they must rise again.

Wherein the strength of our Saviour's argument lies, I shall not now enquire : For it is enough to my present purpose, that he proves, there will be a Resurrection, because the Soul is still alive. For this implies, that the Resurrection will not only bring the Body out of its Grave, but the Soul out of its Prison, and return it to its ancient Habitation ; Otherwise the Soul's being alive, after we are dead, would no more prove a Resurrection, than if it was extinguish'd. For how is it possible to conclude,

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clude, there will be a Resurrection, because the Soul lives in its separate state, if the Resurrection means no more than that the Body shall come out of its Grave, and that a new Soul shall be breathed into it? Our Blessed Lord undoubtedly meant, when he urged this to prove a Resurrection, That the Soul, which after Death subsists without its Body, shall come out of its state of Death, as well as the Body, because it is still alive; And by being united to the Body again, have a new way of subsisting after Death; which second state of Men is that, which (as the Learned *Hammond* observes) is implied in the Resurrection.

*Obj. If it be enquired how we can be said to rise again, if the Soul, as well as the Body, be not laid to sleep?*

*Ans.* I Answer, 1. That the Resurrection does not only import a restoring life to that, which is dead, but the giving us another kind of subsistence than that, which we have after Death has separated the Soul from the Body. So that though the Soul does live after Death, yet it does not live as it will do after the Resurrection: It lives in a separate condition from the Body, when Death has broken the Union; but the Resurrection will restore it to its ancient way of subsisting in a Body. And therefore,

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2. The Resurrection does respect us as Men, and is for the restoring us that Humane Life, which we are deprived of by Death: For though the Soul does live, yet it is not the Soul alone, that is the whole Man. And as we are said to die, when the Soul leaves the Body, though the Soul still lives in its separate state; so we are said to rise again, when the Soul that is Immortal, and does not cease to live, when it is gone out of the Body, is reunited to the Body again.

And now if the Resurrection does imply our returning from a state of Death, and recovering a new life, or the bringing the Soul out of its place of confinement to its own proper Habitation. Before I proceed, let us consider what Reflections this furnishes us with. And,

1. We may hence inform our selves of the true nature and meaning of Death. And this is very necessary to be done, that we may not despise and give way to mean and contemptible thoughts of it, as if Dying carried nothing in it that was frightfull and amazing. It is certain, that those of the Heathens, whose Names are transmitted down to us for the gallantry of their Minds, have generally gain'd this reputation from the slight opinion they had of dying. For it was reputed among them as a generous heroick Act, to lay violent hands upon themselves, and by a draught of Poyson, or a sturdy Abstinence, to put an end to their  
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own Lives, when their Designs and Interests did not prosper according to their Minds, or they were in danger of falling by a publick Executioner. Now that which brought this way of Dying into so much credit with them, was their not knowing what Death is: They either were persuaded, that nothing of us remains after Death; or if they had some dark Notices, that the Soul does survive, they spoke very doubtfully of it, and were altogether ignorant how it lives, when it is gone out of the Body; but did believe, they did themselves a mighty service, when they thus escaped from a Temporal misfortune. And thus it often happens still, that Men, when their Affairs succeed ill, revenge their ill fortune upon themselves, and die rather than feel the smart of their Calamities. This is chosen as a Refuge from threatening Ills, and fled to as a Remedy of present Pressures. But yet both the one and other of these are to be pitied: The former, because they were governed by a belief, that the Soul, while it is in the Body, is a Prisoner, and that it vanishes into nothing when it is let out: And the other, because a clouded Mind betrays them to desperate Thoughts.

But besides these, there are others, that think lightly of Death; for no other reason, but because they think it a glorious thing to die like a *Roman*, without discovering any signs of fear: Such, I mean, who account it a bravery of Mind

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Mind to out-face Death, who are govern'd by no other Principle than a supposed baseness in Fear; and therefore are resolved not to tremble, although they know not, but that they for ever lose all that they account dear to them. This is a Temper that is of great account in the World: But what greater baseness is it to fear losing that, which we love and cherish, than to love and desire that which we account good for us? For my part, I do not understand what great Vertue there is in living fearless of Death, or in being able to meet it without a dejected look, or undauntedly to expose a Man's self to the danger of it, what-ever horrid shape it appears in; if he, who thus despises it, has nothing out of this World, that he can love or take pleasure in; especially when we consider, that it is as natural to fear that, which is hurtfull and destructive to us, as to love that, which is good and beneficial. There is, I know, a contempt of Death, which is a noble Vertue; but it is only that which Religion does work the Mind to. For he, who knows he shall live again, has a great deal of reason to be fearless of dying. But what account can that Man give of his slight opinion of Death, who as little thinks of another Life, as he seems regardless of Death; and who, while he resolves not to fear Dying, thinks not, and perhaps does not believe, he shall rise again. These Men undoubtedly know not, what it is to die; otherwise they,

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they, who have all the reason in the World to fear it, would never make it a Vertue not to be daunted or unconcern'd at it. For,

1. Death has not only a respect to our Bodies : It is not only the closing our Eyes, and stopping our Ears, and tying our Hands and Feet, and the rendring the several Members of our Bodies incapable of performing the Functions of Life any more. It is not the depriving this Earthly Machine which now we see to move, and which we feed and cloath with art and care, of all sense and motion. If Death was nothing else but this ; I mean, if all the hurt, it did us, respected the Body only ; such as the letting out our Spirits, and congealing our Blood, and the turning the Body into a Carcase, and sending it to a Grave ; perhaps it might be as easie a thing for a Man to be fearless, as a Beast is inapprehensive of it. For why should a Man be more averse to dying than a Brute, if he has nothing more to lose ? But when we cannot cure our selves of that Aver- sion we have to Death but by Religious Con- siderations, which is the way that good Men take ; or by hardening our Minds to a stupid contempt of it, which is the method that bad Men grow fearless of it by ; this shows, that Death is somewhat more than what our Bodies suffer by it. Yet,

2. It is not such a state of Insensibility, as supposes the Soul as well as the Body to be laid in a profound sleep ; and that it is out of such

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such a state of Silence that the Resurrection will awaken us. For there is nothing more plainly taught us in all the Holy Scriptures, than that the Soul does survive the Body, and is in a state either of Happiness or Misery, from the very time of its departure out of the Body. For how else could God in any sense be styled *the God of the living, and not of the dead*, if there be no part of us that lives after Death? For if the Soul as well as the Body falls asleep, when Death puts an end to this life, and so continues to sleep as well as the Body till the Resurrection gives new life unto it, the Soul is as much Dead as the Body till the Resurrection does quicken it again. And if so, God must be *the God of the dead, and not of the living*, till at the Resurrection he gives us new life. And besides, the Parable of *Dives* and *Lazarus* does prove, that the Souls both of good and bad Men do live in another state after Death. For how else could it be said, that the one was carried into *Abraham's Bosom*, and the other tormented in Hell, if there were not two different States, in which the good and bad do live after this life? For if the Souls of all Men do sleep from the day of Death, till that of the Resurrection, then the Souls of *Dives* and *Lazarus* must have been in one and the same condition, which the Parable does not suppose they were. But,

3. It is the haling the Soul out of its own proper Dwelling to a Prison, or the banishing it

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it from its own home to a strange unknown Region. It is not the setting it at liberty by breaking down the Walls of its Prison, which has been of old, and still is a very prevailing Notion: *Sumus in his inclusi compagibus corporis. Est enim Animus cœlestis ex altissimo domicilio depressus, & quasi demersus in terram, locum divinæ Naturæ, æternitatisque contrarium,* saith Tully. We are shut up within these fleshly Walls: For the Soul was thrown down from its sublime Habitation, and forced into an Earthly dwelling, a place contrary to the Divinity and Eternity of its Nature; which was the Opinion of *Plato* and his Followers, who supposing a Pre-existence of the Soul, taught it was thrust out of its Celestial Habitation into an Earthly Body for some fault; and therefore that Death did but restore it to its ancient State by setting it at liberty from the Body. So *Hierocles* discourses, That it was by leaving the Fields of Vertue and Truth, deplumed and thrust into an Earthly Body, *φύλαξ δειδεν ἐν ἀλότητι*, being banish'd Heaven, and made a Vagabond upon Earth. And therefore it is no wonder that they made light of Death, which, they supposed, did set them at liberty, and restored them to their first and most ancient way of living; *Ex vita discedo tanquam ex hospitio, non tanquam ex domo*; I go out of this life as from an Inn, not from home. Now according to this Notion of Life and Death, we have infinitely more reason to be

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be weary of Life than afraid of Death, and to mourn the Birth rather than the Death of our friends.

But the case is quite otherwise, if we take a view of Death without any respect had to those Considerations, that Religion furnishes us with. For there is nothing more dolefull, no greater Calamity can befall a Man; and therefore there is nothing, that he has more reason to stand in awe of and tremble at. It is so far from breaking open the doors of a Prison, and restoring our Souls to their pristine liberty; that it pulls down its House, and drives it like an Exile from its native Soil to live in an unknown place after an unusual manner. The Body is not its Prison, but its House and Dwelling-place; and when Death takes it hence, it is not as from an Inn, where it never intended to stay long; but from the Habitation, where it would fain live its Immortal life, and where according to the appointment of our Creator it was designed to inhabit for ever.

Now that Death does mean thus much, is plain from the Doctrine of the Resurrection, which is design'd to bring our Souls out of the Prison whither they are carried to live in a Body again; which Doctrine God has made us acquainted with as a wonderfull Instance of his Mercy to us, and that great Blessing, which is to bear up our Minds against the Apprehensions of, and sad Aversions we have to Death.

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But now what Blessing would this be to us, and what Comfort would it afford us, if the restoring our Souls to their Bodies was to return them to a Prison, and for ever to deprive them of their true and native Liberty? This would be so far from being matter of joy and comfort to us, that we should rise again, that we had reason to look upon it as a Menace, and bewail it as a Calamity as grievous as the *Platonists* suppose the first descent of the Soul into its Body to have been. For what comfort can it be to us to know, that our Souls, after they are restored to their liberty, (if their separate condition be their true and most genuine way of living) they shall be caged up again at last so as never to recover their liberty more. But if it be an expression of abundant Mercy to us; a matter, for which we are bound to bless the God and Father of our Lord Jesus Christ, that he has *begotten us again to a lively hope of rising again by the Resurrection of Jesus Christ*; we have no reason to think, that Death does us a kindness by setting our Souls at liberty from the Body as from a Prison. It is in one respect a kindness, as we shall rise again and live in pure and immortal Bodies; but consider'd in it self, if the Resurrection will be a Blessing to us, it is a Calamity we ought to dread; for it imports an Execution of that frightfull Sentence, by which we stand condemn'd to lose our Souls; that Sentence, that suffers not the Breath, that  
 God



God has breathed into us, to abide with us. So that we have as much reason to be afraid of Death, as a Criminal has to dread a Jail, or an Exiled person to lament his Misfortune, when he is condemn'd to quit the Society of his friends and acquaintance to go into a strange Country, perhaps to live among a Barbarous people, the Customs and Manners of whom he is unacquainted with.

2. We may hence observe, what Death is now to us, since we have the hopes of a Resurrection. For by this, all that is terrible in it, is taken away, and we may look upon it without terrour and amazement. For though it snatches our Souls from us, and sends them as Exiles to a strange place, yet they go out of our Bodies with a comfortable hope of returning back again. That which makes the state of an Exile so extremely melancholy and afflicting is, That he is not only deprived of the comfortable Enjoyments of his own Country among his dearest Friends and Relations, but doom'd to spend all his days in a wandering condition among strangers without either Home or Kindred. But now our Souls, when they are commanded out of our Bodies, do not leave them with any such sad and sorrowfull Reflections, but go to their appointed place with joyous Hopes of being restored again after a time. And by this Consideration it was, that the Apostle chear'd the Minds of the *Thessalonians*, exhorting them not to sor-

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row for those that were asleep, as others which have no hope, 1 Thess. 4. 13. *i. e.* Not like the poor ignorant Heathens, who had no notice of a Resurrection. For in this he makes the joyous condition of our Christian state to consist, that we can *rejoyce in hope*; *i. e.* In that hope of having our Souls, which the displeasure of God does not suffer to dwell long in our Bodies here, return'd us again, which we have by the Gospel: Whereas the pitious state of the Heathens lay in this, That they were *without hope*, Ephes. 2. 12. *i. e.* Without this hope; but were either altogether ignorant, or in great doubts what became of their Souls when they left their Bodies.

But the most comfortable Consideration of all is this, That our Souls, though they are thus haled out of our Bodies, and sent into an unknown World, yet they are under the care of a gracious Saviour. This is it, that alters the condition of separate Spirits, from what it would have been, had not Death been conquer'd; that he who has triumph'd over Death and Hell, or *Hades*, has the inspection and custody of all those pious Souls that enter there; that he is their Guardian, and will not suffer them to be lost for ever.

Our Blessed Lord makes the goodness of *Lazarus's* Condition, when he died, to consist in this, That he was *carried by Angels into Abraham's bosom*, Luk. 16. 22. In which Expression he undoubtedly intimates to us the great security,

rity, that hereby was given him, that even in that condition *God was still his God*, which was the Blessing that was granted to *Abraham*, and by which our Blessed Lord tells us he is assur'd of a Resurrection. His being in *Abraham's Bosom* does denote a participation of *Abraham's Privileges*. For as by the Excellency of his Faith, that great Patriarch got the glorious Character of being *the Father of the Faithfull*, so he is an Instance to us of all the good that God designs those that believe as he did: And not only so, but he was, as it were, consider'd by the *Jews* as the great Patron of all, that died in his Faith: That upon the account of the Covenant, that was deposited with him, and the Promise that was granted to his Faith, God would certainly be a God to all that go whither he is gone. The *Jews* consider'd *Abraham*, as we do Christ, to be the Corner-stone in whom all the Building of their Church, being fitly framed, grew to an Holy Temple, and the Head over all things to'em; *i.e.* That principal Person, by means of the acceptableness of whose Faith all the Privileges they enjoyed, and the Blessings they hoped for, descended to them: And that therefore they could no-where be so safe, and rest with so much hope as with him. For it was a common Opinion among them, that the Souls of good Men, when they left their Bodies, went to the place where *Abraham* was, and that there they lived with him as Children in the

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House of their Father. To this sense may that promise be applied, *Gen. 12. 3. In thee shall all families of the Earth be blessed.* Which does not only signifie, that it should be a Proverbial speech among all people, that God would deal with them in this life, as he did with *Abraham*; but that in him, or by being under the Guardianship of his Faith all pious Souls should be happy after Death. So that our Lord, when he tells us, that *Lazarus* was carried to *Abraham's Bosom*, spoke in the Language and the common Phrase of the *Jews*, who believed that the Souls of good Men, when they left their Bodies, went to the place, where *Abraham* as the Father of a Family has the chief place. For why is *Lazarus* said to be carried into *Abraham's Bosom*, rather than the Bosom of *Adam*, *Seth* or *Enoch*, or of *Isaac* or *Jacob*, whose Posterity they were, but because the Covenant upon which they depended, was at first lodged with *Abraham*; and that by being with him, he was secured of the utmost Blessing, that was intended in it: *These all*, saith the Author to the *Hebrews*; *i. e.* The good Men of old that died, *having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect*, *Heb. 11. 39, 40. i. e.* They did not in their times receive the promise of the Resurrection to an Eternal life, or it was not in the times of the Old Testament, that God

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God had determin'd to conferr this Blessing upon them : But it was reserv'd for the times of the Gospel, when Christ having by the Sacrifice of himself satisfied for our offences, should merit and receive the power of restoring us to an Immortal life. So that they did not receive the full of their Hope ; but though they were secur'd of it, by being with *Abraham*, yet they were to wait the full completion of it till the times of the Restitution of all things. This then of old was the thing, that sweetned Death to the Minds of those brave Men, that died in the Faith of *Abraham* ; that they should go to that great Patriarch as Children to their Father's house, who was assur'd of a Resurrection by having *the Lord for his God*.

But the Mind of every sincere Christian has a more powerfull consideration to support it, who goes out of the World in the favour of a mercifull Redeemer. Though the Soul be ravish'd from the Body, and carried away under an Arrest, as a Criminal to a Prison ; yet this is no terrible thing to a Christian, who not only goes to that Household of Faith, of which *Abraham* is the Father ; but abides under the shadow of the Almighty, and is under the protection and care of him, who has the power of life, and whose second appearing he waits for. There he rests in hope, and rejoices in the favour of his Lord, who, he knows, will not suffer him to be lost for ever,

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but will remember him at the last, and grant him the Blessing by which he shall be perfected. But again,

3. This may serve to cure us of that fondness, we have for this life ; to make us somewhat more indifferent towards it than usually we are. It is indeed so considerable a Blessing to us, that we can enjoy nothing without it: And upon this account it is so dear a thing, and so desirable to us, that when Age and Infirmities have drawn of our Spirits, and made it a burthen to us, we generally feel so much sweet in it, that we can hardly be persuaded to part with it with any content. It is for the sake of this, that we rise up early, and sit up late, and employ the strength of the Body, and the vigour of the Mind, to find out Provisions to sustain, and Remedies to prolong it.

There are a great many Considerations, which, if duly thought of, would go a great way toward the abating that over-passionate Love we have of it ; for it is mortal, and that is such a disparagement to it, as ought to make us somewhat ashamed of doating upon that, which we cannot keep ; And while we have it, it is not to be maintain'd but with an abundance of cost and care, a great deal of labour and toil both of Body and Mind. So that though Life be so valuable a thing, that we cannot but love and esteem it ; yet it is not this life surely, that is so desirable: Nor would  
a Wise

a Wise man set a value upon Life, if he was sure he should have no other life, but this. For who can be in love with Corruption and Misery, or limit his Affections to Vexation and Sorrow? Who can be fond of a life, that is always so chargeable, and very often so tiresome a thing to us, as this is? This indeed might be a consideration to incline us to think well of Death, though it does drive our Souls out of our Bodies; because the Corruption and Filth of such a Habitation is enough to nauseate and make them glad to be rid of them. For what comfort can a Soul take in a House that is ever and anon ready to fall about its Ears, and which daily toils and drudges it to find out some means to prop and repair it? What pleasure can it be to a Spirit to live in so nasty a dwelling, that in every room and corner, from the highest to the lowest, presents it with nothing but stench and filthiness? But if the miseries and follies, with which this life is embitter'd, be not enough to wean us from it; if the Soul be not willing to leave the Body, though it is a dwelling, that affords it little pleasure, because it was not created to live alone; yet when we know, that after Death has sent it abroad to live, we well know not how nor where, we shall receive it again at the Resurrection. Methinks this is a very satisfactory Reason why we should the less value this present life: For the Resurrection does fully answer our desires of life, and will for ever



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ver put an end to that Regret our Souls have to live out of a Body ; and therefore it assures us of such a life as is far more worth our having than this is. Was this all the life, that we have reason to look for, perhaps there might be some reason in that, why we should love this life with all its troubles, and why our Souls should be unwilling to leave our Bodies, as unpleasant a dwelling as they have in them, because a bad one is better than none at all. But when Death, which puts an end to this life, will it self have an End, and our Souls shall not be left in Hell for ever, as the *Psalmist* speaks of our separate condition, we ought in reason to have some kind thoughts for that life we shall rise to, when Death and Hell are destroy'd. Did we know no more of it but this, That *we shall live again* ; there is this reason, why we ought not to be only fond of this life, because this is not the only life, we have to live. But when the life, we shall live, is Immortal and full of Glory, and our Souls shall never more be forced out of our Bodies, when we have once received them again ; if we be found fit to live, we who hope to rise to such a life, have little reason to doat upon a life of sorrow and vexation, and which Death will at last deprive us of : We, I say, have little reason to be fond of this, which must end even upon this account, because we carry a fondness in us toward life : For this inclination ought much rather to be towards a  
life

life that is altogether free from all, that does discontent this.

4. We may hence observe the Folly of Atheism: For it teaches Men to deride, and make a mock at the very Blessing, which of all persons the Atheist either is or ought to be most fond of; and for the making the most of which, he pretends to believe as he does. He believes that it is for the good of life for a Man to be at liberty to follow the swing of his own inclinations, and that nothing is a greater enemy to it than Religion; which, as he discourses, does extremely sour and embitter it by those ill-natur'd restraints, that it lays upon us. And now is there any Man that ought to be so much afraid of Death, as this Man, who is unwilling that Life should be sour'd with any thing that is unpleasant? Is there any thing that he ought to dread more than that, which will not only put an end to all his Enjoyments, but deprive him of that great Blessing which he is for improving to the utmost, and labours with all his Art and Skill to sweeten it with all that is gratefull and pleasant, as he pretends? It is indeed upon this reason, that he persuades himself, there is nothing to be look'd for after Death. He loves this World so well, that he is not willing to believe there is another to be expected, after he is taken out of this, unless he should live in the other, as he does in this. *Let us eat and drink; says he, for to morrow we shall die:*  
i. e. Let

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*i. e.* Let us make much of Life, while we have it, for we shall not enjoy it long : *And the dead know not any thing, neither is there any device, or knowledge, or wisdom in the Grave, whither thou goest.* This is the substance of this Man's belief and reasoning : But yet, I say, he of all Men should not believe and reason thus ; because he speaks against himself, and argues against his own Principles. For at the same time that he speaks against Religion for being an Enemy to Life, he himself speaks very meanly and contemptibly of it. The same reason, that makes him an Enemy to Religion, ought to make him the greatest Enemy to Death, and to raise in his Mind the greatest abhorrency of it : because, according to his Opinion, it will for ever take away all that sense, in the pleasing of which, he places all his happiness. He, who would not have Life rendered unpleasant by any thing, ought above all things to startle and tremble at the thoughts of Death, as the greatest Enemy to Life.

All, that are persuaded, there is another Life after this, are taught by this belief to have a very indifferent regard to this life ; because they know, that the loss of this life is not the loss of all the life they hope for. But now the Atheist is so much wedded to this life, that he places all his Happiness in the delights of it, and cares not to think of any other. And therefore the thoughts of dying must certainly be very troublesome to him, because he is  
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persuaded, he shall for ever lose that, which he would not have embitter'd, and that all his joys and pleasures, all that he accounts good for him, are thereby for ever gone.

And now what a wofull condition is this Man in, who lives under such a persuasion as this? He shows, he is no Enemy to Life, when he tells the World, That all, that he aims at, is the making Life as pleasant and easie as 'tis possible to be. And yet that which he so much loves, he rallies upon, and pleases himself with the thoughts of losing it for ever. Now if it be so gratefull to him to think he shall die never to live more, why is he so tender at all of Life? why does he seek out ways to make it pleasant? why does he not live in a continual neglect and contempt of it, if it be so ridiculous a thing to live as he would persuade the World it is, when he derides the Religious Man's hopes of living again, though he dies? But if Life be worth all the care and pampering, that he bestows upon it, he of all Men ought not to make it his scorn. He pretends to be a very great friend to Life, while he undertakes to teach the World the best way of living. And yet at the same time, that he professes so much kindness and friendship for Life, his Principles make him a perfect Enemy to it. He believes, that there is no more Life after this; but that, when once Death has closed his Eyes, he shall never wake more; and this Thought he so much pleases himself with,

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with, that he laughs at all, that do not believe as he does. And yet he tells the World, that he is an Atheist purely for the good of Life. He is an Atheist, because he would not have his Life sour'd with ill-natur'd Restraints, as he believes them; And yet because he is an Atheist, he cannot endure to hear of a life that is Everlasting, or of recovering his life again when he has lost it.

And is it now a wise thing to be an Atheist, when every one, that is so, is taught by his Principles to thwart his own desires; and to make it a part of his Wisdom to deride the belief of enjoying that for ever, which he pretends to have a greater value for, and to consult the good of more than any body else. If he be wise in being such a friend to life, as he would have the World believe he is, when he would have nothing to interrupt or lessen the joys and pleasantries of it; why is he such an Enemy to it, as to be unwilling the Faith of those, that believe an Eternal life, should be true? But if he be wise in ridiculing and opposing this Faith, why does he profess himself a friend to Life? Either he must be a fool in being contented, that this belief should be false, or in loving Life so much as he does; Especially, when we consider it is for the sake of Life, that he chuses to believe as he does. Why is Life so precious a thing to him, that he cannot endure to think of any thing, that is troublesome to it, when with a great deal of satisfaction

faction he can think of loving it for ever? Atheism then is a very foolish thing, not only because it makes a Man an Enemy to his own Life, but an Enemy to the Immortality of it, only that he may be thought the greatest friend to it, by providing extravagantly for it now; as a foolish Heir sells the Reversion of an Estate, for the present Enjoyment of a small pittance of it.

The Atheist will perhaps plead for himself, that he is no Enemy to a future Life, but to the belief of it without Reason. And it is true, he is no Enemy to the Life, that he now lives; nor is there any reason that he should, because it is all he hopes for. But if he loves Life at all, why is he a friend to those Principles, that will not suffer him to rejoyce in the hopes of a Resurrection to Life again? He saith, he sees no reason to believe this. Suppose he had well consider'd the matter, yet methinks he should not deride those, who are persuaded, there is good reason to believe it; but rather lament it as his misfortune, that he cannot discern the reason, upon which others ground their belief. For he, that so loves his Life, as to be unwilling to lose it, should at least be very favourable towards a Doctrine, that promises the Restauration of Life again, and wish that he could see good reason to believe the Truth of it. But to laugh and make a mock at it, as if it was not worth wishing it was true, does not savour of that Wisdom, which

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which a love of Life should prompt him to.

5. We may hence infer the Reasonableness of a Holy Life. Our Religion does wisely command us to set our Affections on things above, and not on things on the Earth, and to have our Conversation in Heaven, because our Life in this World will shortly have an End; and it is in Heaven that we must live an Everlasting life: Upon which account it is very fit that we should acquaint our selves with the Nature of the place we are going to, and how we must live when we come thither: And as he who is about to settle in another Country to send those Vertues before-hand thither, which may be a maintenance to us, when we come thither. We, to be sure, ought not so to live now, as if we were to live no more; for what will become of us, when we do live again, if we have made no provision at all for that life. The main solicitude that ought to fill our thoughts, is not how we may thrive and improve our Fortunes in this World; *i. e.* To put our selves into such a condition, that while we live here, we need not fear either poverty, or the disgrace that accompanies it; but what we must do, that when we are returned from the Dead, we may not be despised for our want of such Vertues as are to support that Life.

This ought to be the End of our Living now, because we must live again: For a loose  
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inconsiderate way of living can be reasonable upon no account, but either because we shall never be taken away from a World of such delights, as now we live in; or because when we are once gone out of this World, there is nothing more to be expected. In either of these two cases a Man might be allowed to provide for this life with all the care and sollicitude, that he can, without thinking of any other: But if we must die, and after Death must rise to Life again, the same reason, that obliges us to be carefull for this, ought also to prevail with us to provide for another life. We are very apt indeed to live here in this World, as if we should never leave it; *i. e.* While there is marrow in our bones, and vigour in our spirits, we are very apt to forget we shall die: But yet there is no Man so ignorant or so insensible of the corruptible state we are at present in, as to believe, he never shall. No, the Graves they meet with in every Church-yard, and the frequent Funerals of their friends or neighbours, are so many irresistible Notices of their own Mortality, and tell them the sad story, that this lovely World, they so much doat on, and they must part.

This then is not the reason, why Men live loosely; but generally they, who live wickedly, are apt to persuade themselves, that they shall never live again. And though it is the illness of their Lives does drive them to this

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persuasion, yet they discourse the matter as if the reason, why they live no higher than this World, was, because they were certain, there is no other. And it is true, that if they be right in their belief, they are not much to be blamed for their way of living; because if there be no other life but this, a Man has nothing more to do, than to enjoy this the best he can. But then this is a tacit confession, That if there be another life, they ought not to live as they do, because a sensual way of living can only be suited to a World, that affords no other than sensible delights. And then let this Man think with himself, whether he does wisely to live so here, as to put him out of conceit with another life, when all his unwillingness to live again will not hinder him from returning to a new state of life. Let him think whether his way of living be such, as he can approve of, and satisfy himself in, when it makes him rather to chuse, since he cannot avoid dying, never to see nor hear any thing more, than to rise and live again afterwards. And if a wicked Man can upon no other score go on in his way with any tolerable ease, but by wishing he may never see day again, when once Death has closed his Eyes, how can we chuse but think, that a Resurrection to another life does, in the opinion of this Man, call for another course of life, than what he now lives. For if we we must rise and live again after this, it is surely

surely our interest and concern so to pass through this life, as to carry along with us none of those sensual Inclinations and Affections, as will not suffer us to live well in the next.

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C H A P. II.

*The Resurrection, as it denotes the raising our Bodies.*

II. **I** Come now to consider the Resurrection, as it imports our living again in these very Bodies. A Resurrection is a restoring life to the Body, that dies. For if it was not the same Body, that the Soul now lives in, that it shall be united to again by the Resurrection, it could not be called a Resurrection. To believe, that it shall inhabit a Body, but not the same Body, is to believe that God will make it a new Tabernacle, but not erect and raise up the old one. And how many subtilties soever Men of wanton Wits may frame to themselves to puzzle this Article of our Faith, they ought to consider, that they are undermining the very Doctrine of the Resurrection it self at the same time, that they attempt to prove it impossible, that the same Body should rise again. But I shall not examine those curious Questions, with which vain Men endeavour

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your to perplex this Doctrine. For since it is upon Revelation, that the Certainty of it depends, we are to have a Recourse to that Revelation, that God has given us concerning it, to understand the true import of it. For what he has revealed, he will do; it is certain enough, that he has power to do. And if we know not how it can be done, it is because we know not all, that God can do.

I. Then he has revealed, that he will raise up these very Bodies again in which we now live, and which see Corruption. These Bodies, I say, which are the Instruments and Companions of our Souls in all the Actions and Labours of this life. It is, I know, insisted on as a thing very congruous to Reason, that the Body, which is a partner with the Soul in its good or ill in this life, should likewise share with it in the same in the life to come. But this is a way of arguing, that was not thought of, till we had received the Notices of this Doctrine another way. For the wise Heathens, who believed the Soul's Immortality, and that, when it goes into the other World, it is either adjudged to happiness or misery according to our Actions in this life, never thought of this argument to persuade them into the belief of a Resurrection. And it is very strange that not one of those great Men, that have discours'd of the Rewards and Punishments of the other life, should not think of this reasonableness, that the Body  
should

should share with the Soul in these to infer a Resurrection. Neither is it easie to apprehend why it should be thought fit, that a clod of Earth should have a reward or punishment for what is done, when it can do nothing that is deserving of either. I know it is fit and absolutely necessary the Body should be raised since the Man, that does vertuously or wickedly, must be rewarded accordingly. But this Necessity cannot be made appear by any Congruity in the thing, that the Body should partake with the Soul of its future Recompence; but only from that Revelation that tells us we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his Body. We must all appear, we who now live in the Body; and every one, not the Soul only of every Man must receive the things done in the Body. Therefore our Saviour tells us expressly, *That all, that are in their Graves, shall hear his voice*, Joh. 5. 28. All that are in their Graves; *i. e.* the same Men, that are dead; which cannot be true, if the same Bodies be not raised, that go to the Grave. No Bodies go to the Grave, but those we now live in; and therefore the same Bodies must come out of their Graves, otherwise we shall not rise the same Men we die; nor will those that are in their Graves hear his voice. For if it was a new Body, that should then be framed, and the putting our Souls into such new Bodies

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could be styled *a Resurrection of the Body*, it could not be the Resurrection of the Body, that is in the Grave : because a Body, that is not yet made, is not a Body, that is in the Grave. And accordingly St. Paul teaches us, that it is *this corruptible, that must put on incorruption ; and this mortal, that must put on immortality*, 1 Cor. 15. 53. *i. e.* It is no other Body, that we shall rise with, but that which is now subject to Corruption and Mortality. It is this Body, that dies and sees Corruption : And it is this Body, that must rise again freed from Corruption, and the power of that Law, that has subjected it to Mortality. And accordingly it is called *the Resurrection of the Body*, and *the Resurrection of the Flesh* ; which it could not be, if it meant no more than the giving us a Body, which never was a Body before ; and the cloathing us with such Flesh, as never had been Flesh.

The Apostle does indeed illustrate this Mystery by the springing up of Grain from the Seed that is sown : which is only the same in kind with the Seed it grows out of. And thence he inferrs, that God gives it a Body, as it pleases him, and to every Seed his own Body ; *i. e.* Grain of the same kind. But Similitudes are not to be interpreted too strictly, nor to be understood to give a full and proportionable proof of the thing, they are designed to illustrate. So that we are not to conclude from hence, That it is only a Body

of the same kind with that, which was buried, and corrupted in the Grave, that shall grow out of that, which is corrupted, as Wheat does out of Wheat, that has seen corruption: But that, as the Seed, which is sown, does see Corruption, before it yields its encrease; so our Bodies, before they rise, must likewise see Corruption. But still, that they shall be the same Bodies, that die and see Corruption, that rise again; he plainly teaches us, when he tells us, *That it is this corruptible, that must put on incorruption; and this mortal, that must put on immortality.*

Neither are we to think it enough to style it the Resurrection of the same Body, though the Body, that rises, springs out of any one small Particle of that Body, that dies; which is an invention to satisfy the Atheist of the possibility of the Resurrection of the same Body, though our Bodies, after they have lain long in their Graves, may possibly undergo innumerable changes by being mixt with other Bodies. For this is not to assert, as the Scripture teaches us, a Resurrection of the same Body, but only of some small part of it. Only so much of our Bodies in this case can be said to rise, as did belong to our Bodies before they saw Corruption; but all the rest that the Resurrection will give us, it must do so by a new Creation; for it is a contradiction to suppose that any one little portion of the Body, that dies, may, by Multiplication, or



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any other way, become all the parts and portions of which our Bodies did consist. One part can be no more than one part; and if but one part arises, then all the rest are lost; and all that the raised Body will consist of besides, must be such as it never had before. And what is this but to suppose, that it is a new Body, that is made, and not the old one, that is raised? For it is much more reasonable, it should be denominated from all that new quantity of Matter, of which it is framed, than from one single Particle, that is old.

If then it be the Resurrection of the same Body, that goes to the Grave, that the Scripture teaches us, as certainly it does, we are not to trouble our selves with those Difficulties, that seem to thwart the belief of it; because those things that appear impossibilities to us, are none to God. We ought therefore to be very cautious, how for the removing the Cavils of unreasonable Scepticks, we start new Notions of a Resurrection; lest while we endeavour to remove the Objections, that are made against this Doctrine, we destroy the Truth of it: For a Resurrection in its true Notion does certainly suppose a restoring of Life to the whole of that, which falls and dies; and not only to some part of it; for all that is added to the Old, is not raised, because it never fell. This was the Resurrection that the first Christians believed and maintained, and which the Heathens quarrell'd with, and  
opposed

opposed Christianity for. Had not this been the Doctrine, that was taught and believed by the Christians, there would have been no reason for those scoffs with which the Heathens loaded it as an impossibility, or a childish figment. For those of them especially, who, as well as Christians, believed, that the World had a beginning, could no more suppose it impossible, that God should make a new Body after this is turned to Dust, than that he should make a Man at the first. But that, which they could not conceive to be possible, was the reviving a dead Body: And therefore it was, that for the perplexing this Doctrine the more, they burn'd the Bodies of Christians, whom they Martyr'd, and threw their Ashes into the Air, or Sea, that the Winds or Waves might scatter them, thinking thereby to shame the Christians into a Confession of the Impossibility of such a Resurrection, as they expected. But,

2. They must be these Bodies made glorious and spiritual, fit for the Objects, and suitable to the Condition of the World, we shall then live in. *It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body, 1 Cor. 15. 42, 43, 44.* Though they are the same Bodies, that rise; yet they will not rise with the same Qualities and Infirmities. They will be the same Bodies,

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dies, but changed and improved to such a condition, as is proper for a state of much greater glory and perfection than that, in which we now live, is. Here our Bodies have dishonourable and feeble Parts, are subject to the infirmities of Age, and the decays of Sickness; and at the best have those Necessities about them, as require daily refreshments of Meat, and Drink, and Sleep: But when we come out of the Grave, all this infirmity and weakness, this dishonour and feebleness, this imperfection and corruption shall be left behind: And we, who went into the Chambers of the Dead, the food of Worms, shall come forth the companions of Angels; We, who go to our Beds of Dust with that stench and rottenness, as compells our dearest friends to bury us out of their sight, shall come forth with Immortal Bodies, that shall neither need food nor raiment, nor any thing to sustain them, as now they do. For as we have born the Image of the Earthy, have lived in such a Body as *Adam* had, so we shall bear the Image of the Heavenly; *i. e.* We shall have such glorious heavenly Bodies at the Resurrection, as *Christ* now has: *For flesh and blood cannot inherit the Kingdom of God.* Flesh and Blood, such as now we carry about with us: Bodies, that cannot live without food, and which by reason of the weakness and imperfection of their Senses are oftentimes pained by that, which is their pleasure: *But what is corruptible, must put on incorruption;*

*ruption; and these vile Bodies shall be changed and fashioned like to Christ's glorious Body, Phil. 3. 21. i. e.* Such as his Body is, such shall ours be, discharged of all that is their burden and shame, or that creates vexation or uneasiness here; and improved to that height in all its Powers, that we, who cannot bear the light of the Sun, when it travels in its strength, whose Eyes ~~water~~ and are offended, when too much light pours in upon them, shall be enabled to live in such glory, as is not yet revealed; and to walk in that inaccessible Light, to which no mortal Eye can approach.

This Change is express'd in Scripture by our rising with spiritual Bodies, and bearing the Image of the Heavenly; which does not mean, that our Earthly Bodies shall be turned into Spirits. For then the life, we should be raised to, would not be of the same nature with that, which we now live; *i. e.* It would not consist in the vital Union of a Soul and a Body, but of two Spirits: For a Body turned into a Spirit, is no Body. But now that which the Scriptures teach us concerning a Resurrection, is, That our Bodies shall come out of their Graves, and that we shall have the same Bodies, as well as the same Souls, though improv'd in their capacities and qualities: That the life, the Resurrection is design'd to restore us, is the life we lose, because it is styled *the Resurrection of the Dead*; which could not be, if it be a Body turned into a Spirit,

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rit, that our Souls shall be united to : For then the Resurrection would not unite it to a Body at all ; *i. e.* It would not give us the life of a Man, which is the life, that Death deprives us of.

They, who contend for such a Rarefaction of our Bodies into Spirits, tell us, That we shall have the agility and subtilty of Spirits, so as to be able to penetrate Bodies, and to be in a place, not as we are now by filling it, but as Angels are, who do not exclude any Body thence by being there. And this they suppose is the Nature of Christ's glorious Body, which is the pattern, after which the Resurrection will fashion ours. For to this purpose they insist upon that Text of *St. John*, which tells us, That our Saviour enter'd into the room, where the Disciples were met together, when the Doors were shut : As if *St. John's* meaning was, That he had passed through the Doors in the same manner, as a Spirit does. But now the Evangelist saith no such thing ; nor do I see, how any such thing can be concluded from what he does say. The Words of the Evangelist are these ; *Then the same day at evening, when the doors were shut, where the Disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst,* Joh. 20. 19. In which he only tells us the time when, but nothing of the manner how he appeared ; whether by passing through, or opening the Door, or any other way. That he came in the Evening,

ing, when the Doors were shut; *i. e.* At that time of the night, when, according to the Custom of the *Jews* (who were not wont, saith *Musculus*, to shut their doors in the day-time) the Doors were shut. Or if they give an account of such a Miraculous way of appearing, as surprized the Disciples; this does not necessarily oblige us to believe, that he came into the room as a Spirit, by piercing through the Doors: For he might present himself among them in a surprizing manner, though he did not pierce the Door; neither is it known, that Spirits do thus appear. So that it is no proof that the Resurrection did turn his Body into a Spirit, because he enter'd a room at that time in the Evening, when the *Jews* shut up their Doors; unless it be made appear, that he could no other way enter it, but by passing through the Door, and that Spirits are wont thus to enter. But that our Saviour's Body was not turned into a Spirit, and that the Miracle of his Appearance did not lie in his passing through the Door, he himself gave his Disciples a sensible proof at this very time, when he show'd them his Hands and his Side, and bid them *Handle him and see, that it was he himself*; *i. e.* The Man *Christ Jesus*, that was crucified, and no Spirit, as they believed him to be; because *a Spirit has not flesh and bones, as ye see me have*, Luk. 24. 39. When therefore the Scriptures tell us, that we shall rise with *spiritual bodies*; the meaning is,

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is, that our Bodies, when the Resurrection has restored us them, shall not need those refreshments of Meat and Drink, and Sleep, that now they stand in need of; but shall live as Spirits do, without putting us to charge and labour to maintain their life. And this our Blessed Lord teaches us in his Answer to the captious Question of the *Sadducees*, whose Wife the Woman, whom the seven Brethren had successively married, should be at the Resurrection; *The children of this World*, where one Generation goes, and another comes, *marry, and are given in marriage*; because in a World, where we are mortal, this is the only way we have of preserving our Names, and of living, when we are dead: *But they, who shall be accounted worthy to obtain that World, and the Resurrection from the dead, neither marry, nor are given in marriage, neither can they die any more, but are equal to the Angels*, Luk. 20. 34, 35, 36. *i. e.* They are equal to the Angels in this, That they shall die no more; and since they are in this equal to them, they shall live like them. For because they themselves will be Immortal, the reason of Marrying and giving in Marriage will be at an end.

And indeed there is a necessity, that our Bodies should be thus changed; because the World, we shall then live in, will not be the same as this is. For whether we shall ascend to the highest Heavens, where Christ now sits at the right hand of God; or whether we shall



shall have our Habitations in that new Earth, that will be made, after this old one, which has been the Seat of so much Wickedness, is destroy'd, it is requisite our Bodies should be otherwise fashion'd than now they are; that they may be suited to the Nature of the place, we shall dwell in. It is not a thing, that a Christian can find any thing incredible in, that our Bodies, after they are raised, and improved by the Resurrection, should by the power of that Spirit, that raises them, ascend into Heaven, and be capable of dwelling there. For the possibility of this is exemplified to us in the Ascension of a Humane Body, that was dead, and rose again, as we likewise shall die and rise again. But now whether our Lord's Ascension be to teach us, where we shall live, when we are risen again or no; *i. e.* Whether we may conclude from thence, that we shall ascend into Heaven, as well as we do, that we shall rise again from the Dead, because he did, is not easie to be resolved. He told his Disciples indeed, that *in his Father's house are many mansions*: And that one reason of his Ascension was *to prepare a place for them*; and that at his *second coming* he would *receive them to himself, that where he is, they might be also*, *Joh. 14. 2, 3.* But it does not plainly appear from hence, that we shall ascend and live with him in Heaven. The preparing the place, where we shall live with him, is the fruit of his Ascension, and we are plainly taught in this,

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this, and other Texts, that *when he comes again, we shall live with him in the place, that he has prepared for us*; now he is in Heaven. But it is not evident that by his Father's House, and the Mansions therein, we are to understand the Heavens, whither he is ascended. He does intend thereby, 'tis true, the place that he prepares for us; now he is in Heaven, and where we shall live with him, when he descends again from Heaven. But why may we not understand by this place the New Jerusalem, that St. John saith, *he saw come down from God out of Heaven, Rev. 21. 2.* And indeed why should St. Peter say, *we look for new Heavens and a new Earth, wherein dwelleth Righteousness*; if that new Earth, which God will create, be not designed to be the Habitation of Men after the Resurrection? It seems something more natural and easie to be believed, that Man, who consists of a material, as well as a spiritual Part, should rather have his Habitation in that place, where he was made, and which is suited to the condition of his Nature, than to be carried to the place, where Angels and pure Spirits have their abode. St. Paul tells us, that *we, which are alive, and the dead shall, when the Lord descends, be caught up together in the Clouds to meet the Lord in the Air: and so shall we ever be with the Lord, 1 Thess. 4. 17.* But his meaning is only this, That when he shall come to judge the World, we shall go forth to meet him, or shall be conducted

ducted or conveyed by Angels through the Air to the Judgment-seat; and after he has given Judgment upon the World, we shall for ever be with him; which does not imply that we shall be carried into Heaven, and there be with him, but where-ever he is, whether in Heaven or in the New Earth, that, as *St. Peter* saith, *we look for, we shall ever be with him.*

But let this matter be as it will; the place, where we shall be with him, does require a Change in our Bodies. If we must go to Heaven with him, Flesh and Blood, such as it is now, cannot inherit or enter into that Kingdom. And therefore some have imagin'd that our Bodies must be turn'd into Spirits, because the Heavens above is the proper Habitation of Spirits. Or if we shall live with him upon Earth, it will be upon a New Earth, wherein Righteousness is to dwell; an Earth renewed on purpose, that it may be a suitable dwelling-place for our renewed Bodies. And this proves that our Bodies must be exalted to a more excellent state, purified from all those corrupt Appetites that make such a World as this is needfull to us. For if our Bodies should rise such as they are now, this World, such as it is, would be a Habitation proper enough for it, nay such a one as they can only live in. But a World discharged from all its Vanity and Corruption does require an Immortal incorruptible Creature to live in it.

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And now if the same Body, we now live in, must rise again; and not only so, but rise purified and exalted to a glorious Condition, according to the Improvements we now make in Vertue, let us consider what Thoughts this ought to furnish us with. And,

I. How satisfactory ought the Doctrine of the Resurrection to be to us. The only reason, that Death is so formidable to us now, is, because it puts an end to the life of these Bodies, that we extremely love and doat upon. 'Tis very uncomfortable to think, that we, who feel the Benefits of life, and have a quick and pleasing sense of the comforts and satisfaction of living in a World, that is furnish'd with all things, that are delightfull to the Eye, and pleasing to the Ear, and gratefull to all the Senses, that belong to our Bodies, must ere-long languish away to a breathless Carcase: That our Eyes, that let in so many delightfull Objects, must be eaten out with Worms, our Ears stop'd, and our Bodies crumbled to Dust; and that we shall no longer enjoy either the fruits of our labours, or the benefit of those designs, we have laid for the raising our Fortunes; But must bid adieu to our Estates, to our Pleasures, to our Companions and Friends, never to hear nor see, nor rejoyce with them more in this life.

And now if Death upon this account is so melancholy a Consideration; If it damps our Spirits, and chills our Blood to think of leaving

ving these Bodies, that we are so well accustomed to, and acquainted with; and a World where we have so many Interests and Engagements, and which we find so well fitted for us, to go to live in a place, we can give very little account of, and without these Bodies, which we know not as yet what it is to live without: How much contentment should it be to us to have a Doctrine, that assures us, we shall live again in these Bodies, that we leave behind us, when we go into the other World with so much reluctancy and unwillingness.

Upon this account Religion ought to be very dear to us, and Atheism lookt upon as the most uncomfortable Opinion, that can be thrust upon the World: because among other mischiefs, it deprives us of the hopes of having our Bodies restored to us again: which is the most comfortable thing, that a Spirit, which by the Law of its Creation is to live in a Body can think of. It must be a very uneasie thing for an Atheist not only to think of leaving this World, but of losing his Body (which is the only part of him, that he loves) for ever. This Man, above all others, must be extremely afflicted with the thoughts of dying; because if his Opinion be true, he has nothing to love but his Body and this World. He must look upon himself to be only made for this World; and therefore it must be as grievous a thing to be haled out of it to a dark Prison

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and a stinking Grave, where the Body he loves must be a feast to Worms and Vermine, and at last corrupt and perish never to live more, as it is usually to persons born to plentiful fortunes to be turn'd out of their Houses where they were born and brought up, or to see them tumbled into heaps and rubbish. So that one would think, that if it was only for the sake of his Body, which he is so very tender of, he should be as much over-joy'd to hear of a time, when he shall receive his Body again, as a poor Prisoner is, when he has liberty given him to return home; or he, who has seen his House demolish'd by an Enemy, to see it by the Charity of a friend to rise again out of its Ruins.

And so undoubtedly it is to every wise Man, because it gratifies a very sensible desire in us, and makes up the loss we sustain by dying. For it is the general belief of Christians, that the Soul, after it is departed out of the Body, though it be in a happy state, as the Souls of good Men certainly are, is not so perfectly happy, as it will be, when at the Resurrection it is united to its Body again. Wherein the imperfection of its Happiness does consist, or from what Reason it is, that it is not so perfectly Happy, as it will be then, is not for us, who know so little of the condition of separate Spirits, and how they live, to tell. But why may we not suppose that it carries along with it into the other World a strong inclination

tion toward the Body, it has left behind, which is either more or less violent as we either mortifie or indulge to it in this World? And so long as such an inclination and desire is not satisfied, it cannot be so compleatly Happy, as it will be, when it carries no unsatisfied desire in it. This is certain, that Death, which divides the Soul from the Body, does offer Violence to it, and the separate state, in which it lives afterwards is preter-natural: And when it is rent from the Body against its own inclination, why may it not retain an inclination to its own true and most natural way of living again.

I know indeed, that the Souls of good Men by Faith and Resignation to the Divine Will do save themselves from that anguish and vexation, that such a preter-natural way of living does vex the wicked Spirits of bad Men with. For as they leave the World with a great deal of regret, and many violent conflicts; so it is very likely, that they carry those Resentments for being forced out of a Body, that they love, along with them, as are their torment. But though the Patience and Resignation of good Men does make Death more tolerable, and a separate state not to occasion that vexation to them, as it does to the wicked; yet it is the hopes of a Resurrection in them does overcome those natural Reluctancies to Death, that are in us, and persuades them with a constant Mind to bear with the loss of their Bodies for



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a time in Obedience to the Divine Appointment. But had there been no such promise, I do not see, how any Man could be content to part with so considerable a part of himself as his Body for ever. For in this case Death would be inflicted as a Curse, and we should go out of the World as Offenders, whom God is not reconciled to; *i. e.* Such Offenders, as must bear his Displeasure for ever. So that however a good Man may with patience resign himself to the Will of God, who has appointed, that all Men shall die, so long as he knows, that God is his friend, and has appointed a time too, when he shall have his Body restored him again: Yet it would be a great difficulty to compose his Mind to such a temper, if after all his endeavour to please God, he was for ever to lie under his displeasure. If there was no Resurrection to be expected, he would want the only Motive, that could dispose his Mind to such a bearing Temper, as will make his separate State tolerable. And although the hopes of rising again does quiet the good Man's Spirit under the loss of its Body, yet during its separate State it must retain a strong Desire towards its ancient Companion; because to live in a Body is Man's natural way of living, and because he needs a Consideration to bear up his Mind under the thoughts of parting with it.

But it is not the living in any Body that will satisfy this desire. For the inclination, that

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that it carries with it into the other World, is towards the Body it left behind: And if it be not this Body, that the Resurrection unites it to again, how can this Inclination be laid, and its desire of living in its own Body be satisfied by being put into a new Body. The Resurrection, by assuring us we shall live again, does speak a great deal of comfort to us, who naturally are afraid of, and abhor Death. But it would not be half so comfortable to us, as it is, if it did not give us hopes of living in these very Bodies, that we have taken a love to, and are so loth to part with. Now this is the great satisfaction, that it gives us: For it acquaints us, that these two intimate and ancient Friends, that are so hardly prevail'd upon to bid adieu to each other, shall meet again never to part more. The Soul is well acquainted with the Body, it now lives in, and has contracted such an intimacy with it, that it is loth to leave it. And that alone, which can silence this dissatisfaction, is the hopes of being united at the Resurrection to the Body, it has already made trial of, and has such an inclination to; whereas an unknown Body can give no relief in the case, because it is unknown, what it shall be, and how we shall live in it.

And how then ought we to rejoyce in hopes of the Resurrection, which will restore us the very Bodies, which we have such a fanſie for. This Doctrine should methinks be received by

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mortal Creatures with the greatest greediness, even out of love to our Bodies. We take a great deal of pains with them now to nourish and sustain them, to repair their decays and to keep them alive; and yet for all this they must die: And why should we not be overjoy'd with the thoughts of a Resurrection, when we shall have the Bodies again, that we have taken such a liking to.

2. It is very requisite, we should take that care of them now, that we may rise with comfort; and that when our Souls come to inhabit them again, they may have a quiet and peaceable dwelling in them. For otherwise the thoughts of rising again, and living in these Bodies after Death, will be so far from being comfortable, that it will fill us with terrible Reflections, and occasion a World of vexation and trouble.

Now this will be the case of wicked Men. For there are Two things that will make it a dreadfull thing to them to rise again.

1. That they must go into Bodies, that will vex and torment them with intemperate Appetites.

2. Into Bodies that they will be ashamed of.

1. Into Bodies, that will vex and torment them with the rage of intemperate Appetites. The Souls of such Men are in a very wretched condition: For they are straitened with the same

same unhappy *Dilemma*, as the Leprous Men were, when *Samaria* was besieged: If they stay out of their Bodies, their inclinations to them, will be their torment; but if they go into their Bodies again, the rage and extravagancy of such Appetites as they can meet with nothing to gratifie them with, will miserably disquiet them. So that they will neither live at ease with, nor without their Bodies. The Resurrection will satisfie the inclination they have to live in their Bodies again, by restoring them just such Bodies as the sensuality of their tempers can take pleasure in. But the Resurrection upon this account will not be grateful to them, because it will restore them to such Bodies as will call for the same enjoyments and gratifications, as here in this life they are pleased with, in that place where there is not one drop of water to cool a scorched Tongue. And oh what will be the Torment of being doom'd to unquenchable thirsts? What the misery of a Spirit, that is shut up in a Body all on fire within by reason of Appetites, that find nothing to allay their fury?

This is the thing that makes wicked Men averse to the thoughts of another life. It is not because there is any thing in a Resurrection, that the Reason of Man can find any fault with. For nothing can be more desirable to a Man, that knows he must die, and yet has a mighty fondness for life, and the Body he now lives in, than the thoughts of living again

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gain after Death, and living too in those Bodies, that Death deprives him of. But that, which makes bad Men so afraid of a Resurrection, is the too great love they have for this World, and the pleasures of a sensual life; and that they, by their way of living, have put themselves into such a condition, that they can't live well nor happily any-where else: They would live, but they would live no-where but here, where they find all the pleasures and delights they have any inclination to. And was it to such a life that the Resurrection would restore them, they would without question be over-joy'd to think of living in their Bodies again, such as they are. But since by pursuing the pleasures of a sensual life, they render themselves unfit for a glorious Resurrection, and incapable of living in a state, where they shall meet with none of the delights, that they take pleasure in, they chuse to wish, that they may never live more: because they are sensible their bodily Appetites, when they have nothing to please them, will make them miserable. They, by gratifying their Senses, and studiously providing for the Pleasures of the Body, set such an edge upon their Appetites, that when they come into that other World, where there is neither Meat nor Drink to satisfy their Luxury, nor Riches nor Honours to gratify their Covetousness and Ambition, nor fleshly Pleasures to delight a sensual disposition, will fill them with as much anguish

anguish and pain, as the Man who for want of Bread is forced to eat his own Flesh. For it is not to be expected that those Appetites, that have put a Man to a World of pain and trouble to satisfy them here, that by the violence of their cravings would suffer him to take no rest, nor spare no cost to give them satisfaction, but have compell'd him to consume his strength and impair his health, to waste his Time and Estate to wound his Conscience and lose his God, should be more modest and temperate, more sparing and less vexatious, when it is not in his power to gratify them. It will be the same Body, he must rise with, which here in this life he has indulged and cherish'd, and whose Lusts he has fulfilled; And how is it possible, but the same Body should look for the same Gratifications, and for want of them pine away and languish with inward regrets and anguish.

Such a Body must rise again, because Christ is *risen for our Justification*; i.e. As I shall shew hereafter, has acquitted us from the punishment due to the first Transgression, which is the Power and Eternal Dominion of that Death, that we now die. But it must rise to die a second Death, to receive a second and more fatal Sentence; because it wants that Spirit of Life, which should preserve it from Death: And is laden with so much new Corruption of its own, as will not suffer it to live for ever, after it is risen again.

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2. Into Bodies they will be ashamed of. Such Bodies as will not rise such pure and glorious Bodies as the Resurrection is designed to make them. For it is not to be hoped, that a Body, that is laden with more Corruption than it brought into the World with it, should rise pure and glorified: That a Body, that is destroy'd by its own Excesses and Debaucheries should rise so strong and vigorous as to be able to live for ever in a glorious and happy State. Such as Men make their Bodies here in this World, or such as they are when they part with them, such will they be, when they receive them again. The Resurrection will indeed restore those Bodies pure and glorious, whose Lusts have been mortified, and which by being kept under a strict discipline, have been the instruments of Righteousness; but those that have been made the slaves of Sin, and debauched with a vicious Conversation, must arise bloated with Intemperance, and deformed with all the marks of Lust and Wickedness that here they have contracted.

And now with what shame will such Men receive their Bodies with all those marks of Ignominy and Disgrace, that here they imprint upon them? How will they hang their heads when they see the Righteous clothed upon with Bodies of Light and Glory, beautified with all the Graces and lovely Features that belong to heavenly Bodies, and their own loathsome with the stains and filth of foul Impurities.



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purities: *They that be wise shall shine as the brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever: But some shall awake to shame and everlasting contempt,* Dan. 12. 2, 3. They shall call upon the Mountains to fall on them, and the Hills to cover them, when they shall see the vast difference between the glorified Bodies of the Righteous, the exalted condition of those that have waited for that solemn day, and their own. How will it fret and vex their Souls to see their own deformity, and to see themselves despised and detested for it by all that glorious Assembly. *They shall awake to shame: i. e.* They shall wish themselves out of sight of all the World, when they see with what vile Bodies; Bodies that upbraid them with their own guilt, and bear the marks of those Vices they have indulged to. What confusion will it give the unclean person to behold the filthy Scars and nasty Ulcers, that his sin has given him! With what a dejected Look will the intemperate Man appear, with all that fire in his Eyes and Face that will betray his Lust! With what a sad damp upon their Spirits will those Men look, who shall come forth with Tongues swoll'n and blister'd with all those Oaths and dreadful Blasphemies, wherewith they have rudely assaulted the Name of God!

And if this be the case of bad Men; if it be upon this Reason, That a Resurrection is no comfortable Doctrine to them, surely it behoves

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hoves us to take great care how we use our Bodies now: That we don't make them so vile and corrupt, that we neither can, nor can with credit live in them again: That we don't abuse them by Rioting and Drunkenness, by Excesses and Debaucheries, by those Sensualities and Wickednesses, which will so exasperate our Appetites, as to make them an everlasting torment and shame to us. Alas, Men know not how much mischief they do themselves by indulging to Sensuality and Worldliness: For there Spirits are thereby made so fleshly, that they cannot rejoyce in the Company of pure and naked Spirits, nor live without their Bodies in any kind of ease: And yet the Bodies, they desire to live in, are so wretchedly corrupted, that when they are embodied in them again, they cannot live in them again without a great deal of shame and vexation, if they can live in them at all. 'Tis therefore the Apostle's Exhortation not to *yield our members weapons of unrighteousness to serve sin, but to yield our selves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God*, Rom. 6. 13. *i. e.* Not to yield our Tongues instruments of Rancour and Spight, Malice or Envy, by giving vent to those Evil Passions in Railings and Cursings; nor our Eyes the instruments of Wantonness, by conveying impure Flames into the Soul; nor our Hands the instruments of Revenge, by executing the bloody Commands of that furi-

ous Passion, and the like ; but all of them the Instruments of Piety to God, and Charity to our Neighbours. And there is a great deal of reason for this, because we must rise again ; and when we rise, our Bodies will be such as we now make them. If we make them Instruments of Sin, the Corruption, wherewith such a course of life does over-charge them, will not suffer them to live, when they are risen ; but will bring upon them a worse Death, than that, which *Adam's* Transgression has subjected us to. And there is no way to receive them pure and glorious from the Grave, but by purifying them now from all filth and corruption, by conquering those Lusts, that will otherwise destroy us, and taming those Appetites, that will otherwise be our Everlasting torment : *If ye through the spirit do mortifie the deeds of the body, ye shall live*, Rom. 8. 13. *i. e.* If we set our selves with indignation against our fleshly Lusts, and resolve no longer to please our Bodies, we take an assured course to live : But if we *live after the flesh, we shall die*. For so long as we live to our Bodies, and make provision for our Flesh to fulfill the Lusts thereof, we cherish and indulge that, which at first brought us into a mortal condition. And there is no way to exchange a corruptible for an incorruptible Body, but by ceasing to humour our bodily Inclinations, and gratifie our sensual Appetites. For by doing this, we raise our Souls from a Bed of Corruption ;  
and

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and God, as the reward of our Vertue, will at the last make our Bodies immortal too.

3. If the Resurrection will restore us our Bodies in so glorious a condition again, let us consider how proper a Remedy the hopes of this is to those Fears of Death, that now haunt us. Death is terrible indeed; and that which makes it so frightfull to us, is because it robs us of our Bodies, and turns them into Dust. It closes our Senses, and suffers us no more to see the Glories of a World, that we have been so long acquainted with, nor to taste the sweets that are in bodily Enjoyments: *The dead know not any thing, saith the Wise-man, neither have they any more reward, for the memory of them is forgotten: Also their love, and their hatred, and their envy is now perished: i. e.* They are neither in a capacity to do themselves or others either good or harm; *neither have they any more portion for ever in any thing that is done under the Sun, Eccles. 9. 5, 6. i. e.* They have no profit from any of those usefull Arts and Inventions, that are owing to the ingenuity of Men here in this World: They receive no benefit from the Riches and Pleasures, the Pomps and Splendours, that this World is stored with; *There is no desire, no knowledge nor wisdom in the Grave, whither thou goest, v. 10.* No prosecuting of any usefull study, nor reaping the benefit of other Men's labours. And if it was to be thus with us for ever, Death would be a most uncomfortable prospect.

But

But although Death does deprive us of all this, yet we have little reason to stand astonish'd at the thoughts of dying, when we know, we shall not only receive our Bodies again, but receive them freed from Corruption. For this will be a sufficient compensation for all that we can lose by dying, because we shall receive all we lose far more perfect than now we enjoy it. If we did well consider the thing, it would upon another account appear a very foolish thing to lament our condition, because it is mortal, and to terrifie our selves with the thoughts of leaving a World, where we have indeed a great many delightful Entertainments for our Senses. For whether we be pleased with it or no, we must die; And it is not very wisely done to let the thoughts of that, which we cannot help, be troublesome and disquieting to us. Upon this account, we ought surely so to manage our selves, as we would do, if we were in a strange Country, where though we meet with very delightfull prospects to tempt us to love it; yet we don't upon the account thereof think it fit so to fix our Thoughts and Affections there, as to make it a hard matter to us to leave it again.

But though this be a Consideration, that should make a wise Man neither afraid nor unwilling to die; yet we are not altogether so wise; but we need other Considerations, that are capable of satisfying our desires of life, and

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of removing that which is the cause that Death is so terrible to us. And of this nature is the thoughts of a Resurrection: For this is a Doctrine, that tells us, we shall recover all the Life and Sense, that we lose by dying; and instead of the Glories of a corruptible World, be entertain'd with such glorious Sights and charming Hallelujahs as our Eyes and Ears never saw nor heard in this life.

4. Let us consider the folly of being fond of them as now they are. One of the greatest temptations, that we are subject to in this life, does arise from the great Love of, and concern we have for our Bodies. For though we have Souls as well as Bodies, and our Souls are of infinite more value and worth in themselves, as they are the Breath of God, and that part of us, which makes us Men; and of infinitely the nearest concern to us, as they are that part of us, that makes us capable of Everlasting Happiness or Misery: Yet when the Interests of these two Parts of us do thwart each other, and both cannot be attended to at the same time, we seem to set much less by our Souls than our Bodies. And though we profess to believe, that our Bodies deserve not half the care, that our Souls do, yet we make the Interests of our Souls to give place to those of our Bodies. Our Souls seem to lie at a further distance from us, and are not so much within our ken, as our Bodies are: We don't so soon feel what they want, nor are we so sensible

sensible what we are like to suffer by neglecting them, as when we lose an opportunity of providing for our Flesh. Although Knowledge and Vertue be as necessary for the Soul, as Food is for the Body; and our better part does languish and decay for want of them, as much as our fleshly part does for want of the Necessaries of this life, yet we don't feel the pain of a Soul, that languishes for want of its proper nourishment, so much as we do the weakness of a starved Body. And therefore whatever the Soul suffers, we think our selves under so indispensable an Obligation to take care of our Bodies, that we afford little time for the improving of the Soul. There is no Argument more common, whereby we excuse our selves from the Exercises of Religion, which are designed to nourish the Spiritual life of the Soul, than the urgency and great necessity of our Secular concerns; *i. e.* Those Affairs, by which the Body is to be provided for. And when this Necessity is pleaded, Conscience must be satisfied, and the Soul must not complain of its being almost famish'd. But this fondness for our Bodies is the occasion of much worse Evils than the bare neglect of the Soul. For it is the occasion of all that Injustice and Oppression, that want of Faith and Truth, that Theft and Rapine, that is committed in the World. For why do Men cheat and cozen, but for the sake of their Bodies? Why do they lye for a little advantage, or invade their



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Neighbour's property, and take away by force and violence that, which is another Man's, but only that they may be in a better condition to feed and pamper their Bodies, to indulge and gratifie their fleshly Lusts? Did not Men love their Bodies too much, there would be none of these mischievous Vices in the World.

And yet the Bodies we so much doat upon, and for whose sakes we do so much mischief to our selves and others, are Bodies that must die and perish: Bodies, that are now subject to innumerable Infirmities, and carry so much Imperfection in them, as ought to make us ashamed of them, or at least to carry very indifferently toward them.

But what a shamefull thing is it so to love a Lump of mortal Flesh, when there is a time coming, that unless by our Sensualities we disappoint our selves, we shall receive them raised from their Beds of Corruption, and cloathed with Immortality and Glory? Did we only consider, that ere-long they must be laid in the Dust, and that then all our thoughts and projects for things relating to this life will be at an end, it would check that extravagant love we have of them. But how much more, when we consider, that we shall receive them again so spiritualized, that they will no more need the things, that now we endeavour to please them with. Let us look forward to that time, when unless, we spoil them now, they shall

shall be improved to such a perfection, and it will surely put us out of countenance to think of our folly in doating on them now so much, when there is so little in them, as deserves our love. Our Bodies are, 'tis true, a part of us; and we cannot but love that, which is so near to us. Neither does Religion charge a due care of them as a sin. But it does tell us, and our own Reason tells us, that it is an unaccountable folly to be so doatingly fond of corruptible Dust, as to pamper and deck these Earthly Bodies, as if they were now in their best and most glorious Condition: And to be guilty of such Sins now for the sake of them, as will deprive us for ever of them again, when we should receive them Immortal. When they come out of their Graves free from those extravagant Appetites and unruly Lusts, that now prompt us to such methods of pleasing them, as carry a great deal of danger in them, (as they will do, if we receive the Wisdom that Religion teaches us) they will then be highly worthy of our Value and Esteem. And then it will be a proper time to begin to love them, when there is nothing cleaves to them, that we ought to be ashamed of.

5. How meanly ought we to think of those pleasures, that here in this World we are capable of. The only reason why we affect them, is, because they are gratefull to our Bodies. And it is certain, that God has had that regard to our Bodies, as to furnish a

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World with all that is delightfull to sense to be our Entertainment. But yet we make too much use of this Argument, when we fly to it as a Reason. why we may lawfully and without offence use this World as generally we do. The pleasures of this life are for the making Life chearfull and comfortable; and where lies the fault then, if in a World of so much trouble and vexation, where we are doom'd to labour and misery, we endeavour to make a life of labour and sorrow as easie to us as we can.

This is the Argument, by which sensual Men reason themselves into an unmeasurable fondness for every thing, whereby Sense is gratify'd, and the Body delighted. 'Tis this gives reputation to the sportings and frolicks of Wit, even when they pass the bounds of Innocency, and unmannerly break in upon the most sacred things. For a Jest is so luscious a thing, that it goes down glibly; and often carries with it very horrid Prophanations. 'Tis this does reconcile Men to Company and Drinking, and the washing away of Cares and the lightning the Spirits does too often issue in very great Immoralities. Upon the same reason it is, that Men let themselves loose to all extravagant Jollities of a sensual life, and grow enamour'd of this World, because it is a place so well stored with Entertainments for our sensitive Part.

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But although the Pleasures of this World do appear very considerable to us, and are extremely taking with us, when we consider our Bodies, as they are now; yet how meanly would they appear to us, if we consider'd, that all the suitableness, that is in them, is owing to the present imperfection of them: But that when we receive them again purified and improved, nothing of this nature will be delightful to us. How little pleasure should we take in feasting a wanton and luxurious Appetite, or in adorning a Carcase, that must die and return to Dust, or in any of the most delicious Enjoyments of this life, did we think that all this Care is laid out upon a Body, that is corruptible and mortal: And that this same Body, when it is raised to its most perfect state, will as much loath and abhor all these things, as a Beggar rais'd to a plentiful Fortune does the Rags, he was once clad with. At the Resurrection, though we shall live again in these very Bodies, yet there will be no Eating nor Drinking, nor any gratifying of Sense with any of those delights, that now we reckon the very Comforts of this life: But we shall either despise them, or be as much despised and scorn'd for our inclinations toward them, as the Beggar, who being advanced to a great Estate, does rather delight in a Barn and a wandring Life, than a Palace, and the respects that belong to his Fortune. And why should we for the sake of these Bo-

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dies, which then will be above them, value and love the delights of this sensible World, as the best and only Pleasures we are capable of. If we would judge of the Delights of this World from the Capacities of our Bodies, the best way would be to take an account of them from their Relation to our Bodies, when they are in their best and most exalted Condition. And then I am sure they would appear very mean and contemptible. We cannot, 'tis true, pass our Lives comfortably here without living upon and enjoying this World. But yet it is very fit we should be mortified to this World, and enjoy the pleasures of it very sparingly, because we must live again in another World; and the Bodies that are now pleased with the Enjoyments of this, will, if they be fit to live there, find no more pleasure at all in them. And the only way to cure us of our too great fondness for worldly things, is to consider how little pleasure we shall take in them, when we live again; how base and contemptible all the Temptations, that here court us to Voluptuousness and Luxury, will appear, when we are in so good a condition, that we shall be able to live without the most needfull Enjoyments that now we have.

C H A P. III.

*The Resurrection consider'd, as it is an Entering us upon an Immortal Life.*

III. **I** Come now to consider the Resurrection, as it is the beginning of an Immortal Life. We shall not only then begin to live again; and to live in these Bodies, which Death deprives us of, but to live an Immortal Life. 'Tis the great reproach of that Life, we now live, that it is mortal; because by receiving it mortal, we receive it with the mark of God's displeasure upon it: And Mortality does detract so very much from Life, that it leaves us very little Life to boast of. But when we rise again, we shall for ever be freed from that, which is so much the reproach of Life: And the Life, we shall then begin to live, will be the same, that *Adam* should have lived, had he not brought a Curse upon himself and us; *i. e.* It will be the Life, that God in our Creation design'd us for.

Was the Resurrection only design'd to restore us the Life we lose, when we die? I mean, just in the same imperfect condition we now enjoy it, we should be apt to rejoyce in it as a Blessing; and to fetch Arguments from thence to lay the Terrours of Death: because it is much better to be in a living than a dead State:

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State: *Better is a living Dog, than a dead Lion,* saith the Wise-man, *Eccles. 9. 4. i. e.* The most contemptible Creature, that has Life, is in a much better condition, than the most noble, that wants it: For to him that is joyned to all the living there is hope; *i. e.* He that is alive, does by virtue of that principle of Life, that is in him, reap much comfort and satisfaction from a prospect of all the good, he is capable of.

This Notion some have carried so far, as to persuade themselves, that the Damned, who undergo Everlasting Torments, are in a much better condition, than if they were in a state of Annihilation: Because though they live in the most miserable condition, yet they live. And they who live do enjoy some good; whereas they, who have no life, enjoy no good at all. Upon which reason they conclude it is much more Eligible to be, than not to be, and to live, though in the greatest misery, than not to live at all. But I must confess, that I don't apprehend the fineness of this kind of arguing: Neither does it appear, that any Man does set such a value upon Life, as to be content to live the most deplorably wretched life, so that he can but live. For Misery, when there is nothing to allay it, does spoil the pleasure, and take away the very desire of living. But however, such a life, as we now live, is acceptable enough to us, though in the course of it we do meet with many troublesome Circumstances.



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cumstances. Our sensibility of this we make appear by that daily care we take, and that great expence we are at to find out Remedies to put off Death as long as we can. For though there be vexatious passages in this life, yet we generally feel they are tolerable; or when they swell to a bulk exceeding our strength almost, yet we often see, that the greatest of Temporal Evils are not very long, and upon that account we hope we may out-live them: So that although it was to no better a life than this is, that we should rise again, yet we should be well satisfied with the thoughts of a Resurrection: And the rather, because this is a life, that we are well acquainted with, and know the worst of; and by having made a trial of it, do know how to pass through it with some tolerable ease and comfort.

But yet there is one Evil, that attends this life, which nothing, that we enjoy in it, can make tolerable; and that is the Certainty of Death. So that were we only to rise to a Mortal life, this thought, that we must die again, would much abate of our esteem of a Resurrection. For the thoughts of a Resurrection can never be sufficient to fortifie our Minds against the Fears of Death, if after we are risen again, Death will still take its turn to carry us to our Graves: For in this case there is nothing after Death to bear up our Minds against so great an Evil.

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But this is not the Life we shall rise to, but a Life that Death shall have no more power over: *This corruptible must put on incorruption, and this mortal must put on immortality; and then shall be brought to pass the saying that is written, Death is swallowed up in victory: O Death, where is thy sting? O Grave, where is thy victory?* 1 Cor. 15. 54, 55. And among all the other advantages of that Life, we shall then enter upon, St. John reckons this, *That there is no more Death*, Rev. 21. 4.

But the great Question is, How we can be said to begin to live an Immortal Life then, when the Soul that lives in these Bodies, is an Immortal Principle now, and does not lose its Life by being separated from the Body; but does continue to live, when the Body is returned to Dust? To this I say, that though the Soul be Immortal, and does not cease to live, after it has left the Body, yet the Man, that consisted of a Body and a Soul, does: And the Life that the Soul lives, is not that Life, which a Man by Dying loses. For though the Soul be a principal part of us, yet it is but one part, and the Body is another; and it is in the vital Union of these two parts, that the Life of Man consists. And as it is this Life, that Death deprives us of, so it is this Life that the Resurrection will restore us; And this Life will then begin to be Immortal. It is not the Soul, that will then begin to be Immortal: For Immortality is the privilege of this part  
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of us, even while it is now in the Body : But the Immortal Life, we shall then begin to live, is the Life we now live only made Immortal : *i. e.* When the Resurrection has united the Soul and Body together again, this Union will never more be broken. So that an Immortal Soul shall then live in an Immortal Body for ever.

And it is in this sense we are to understand the Scriptures, when they speak of our putting on Immortality, and the Gospels bringing Immortality and Life to light. For if we consider the Immortality of the Soul, that was a Principle acknowledg'd and believed long before the Gospel was preach'd. So that it cannot be the making our Souls Immortal, when it tells of our putting on Immortality : Nor is it the Soul's Immortality that is brought to light by the Gospel ; for that was known long before. But the Immortality and Life, that we owe our knowledge of to the Gospel, is that indissoluble Union of Body and Soul, which will begin at the Resurrection. And now from hence we may observe,

1. That it is then only we shall begin to live. We date our Lives from the time we come into the World, and reckon, that we have lived through so many Ages of our Infancy, our Childhood, our Youth, our Manhood, and Old Age, when we arrive to three or fourscore Years. This is a Life, that we account very long ; and when so many Years have

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have not drawn it off, we reckon it deserves a great deal of respect and reverence. And yet all this Life, which makes such a noise among us, and is of such mighty repute with us, is only the Dregs and Relicks of that Life, which the Curse, that is come upon us, has taken from us. That liveliness and vivacity, that belong'd to innocent Man, is sinn'd away, and gone: And the Spirits, that are left us, are the very Refuse and Bottom of what we were once stored with. And because these serve to feed Life, and are not run off sometimes till three or fourscore Years, we persuade our selves, that we live a great while. And yet if we arrive to the utmost length of Life, the truest account, that can be given of it, is this; That we have been so many Years a Dying. For the first step, we take into the World, is toward our Graves. And though we live to see Thousands fall beside us, and Ten thousand at our right hands, before it come nigh us; yet all that can be said of us, is this, That we die a more lingring Death than others.

And besides; a Life of fourscore or a hundred Years is so short, in comparison of that, which is Eternal, that it does not, in the style of Scripture, deserve the name of Life. It is styled *Vanity*, and compared to a shadow to instruct us; that it has nothing of Reality in it, And when it is once spent, what is become of all those Years, that we are said to live?

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live? Though Man be so strong, that he comes to fourscore Years, yet is his strength then but *labour and sorrow*; for it is soon cut off, and we flee away, Psal. 90. 10.

But when the Resurrection gives us Life again, then it is, that we shall in the most proper sense be born to live. For then we shall receive all that Spirit and vigour, that we have lost; so much Spirit, that Eternity shall never waste it. And if we account a Life of fourscore Years venerable, how much Reverence ought we to have for a Life, that has no Death at the end of it.

Now this is the Life, we shall be born to, and begin to live, when at the Resurrection our Souls take possession of our Bodies again. And could we but with steadiness enough apply our Minds to the consideration and meaning of Immortality, this Life would appear so much like a Vapour or a suddain Flash, that gives us no time to consider, whether it be any thing or no, as would abate of that respect and value we have for it. For, 'tis sure, we can then only be said to begin to live, when we begin to feel our selves free from Corruption, and the Approaches of Death.

2. We shall then begin to live that Life, we are appointed to. For a mortal and corruptible Life was not that, which God design'd and made us for; But it is the Curse, that Sin has let in upon us, the Punishment God has subjected us to for *Adam's Transgression*: By one  
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*Man sin enter'd into the World, and Death by sin*, saith the Apostle, *Rom. 5. 12. i. e.* The Mortal State, we are now in, is owing to *Adam's* Disobedience. For had not he disobey'd the Command, not to eat of the Tree of Knowledge, we had not known what Death meant. In his state of Innocency he was a Probationer for Immortality; and the Law, that threatned him with Death in case of his Disobedience, did implicitly at least assure him of Immortality, if he did not disobey. For it implies, that as while he was innocent, he was not condemn'd to a Mortal condition; so on the other hand, he was not adjudg'd to Immortality; but that Life and Death were set before him to be the Rewards of his doings.

Whether Immortality was a natural Privilege of innocent Man, and the Mortality, that we are now subject to, was a natural Effect of his Eating the forbidden fruit, or no? *i. e.* Whether his Body, which was made out of the Dust, was naturally subject to those decays, which at last turn ours into Dust again? Or whether it was so built, that no Time or Age could possibly have impair'd it, if he had not eaten of a fruit, that tainted his Vitals, is a question that we need not much trouble ourselves about? For what-ever we believe in this case, yet it is certain, that Mortality and Death, even according to this nice Speculation, came upon him and us by his transgressing the Law,

Law, that upon pain of Death forbad him to eat of such a Tree. Those who suppose he was made Immortal; *i. e.* That Immortality was conferr'd upon him in his very Creation, do understand no more by the Command not to eat of the fruit of the Tree of Knowledge, but only a Caution to avoid a fruit, that would kill him of it self. Now as to this matter, it may seem reasonable enough to believe, that a Body, that was not created Corruptible, as *Adam's* was not, would not have dissolved to Dust again, as ours do, if he had not corrupted it by sin. For though his Body was made of the same matter, as ours are, yet it was in a far more perfect state. In us the Appetites of the Body are broken loose, and grown extravagant; and the Principles of our Constitution are not so equally pois'd, at to prevent those decays and languishings, which at last issue in Death. The rage of our Appetites often destroy us, by being the occasion of Intemperance and Excesses in Eating and Drinking and bodily Pleasures: And the predominancy of some of those Humours, that belong to our Bodies, is the occasion of Diseases in us, and a natural reason why we die. But while Man was innocent, though he did stand in need of Meat and Drink to nourish and sustain his Body, yet his Food was wholesome, and his Appetites so temperate, that he was in no danger of dying either through the illness of his Body, or by an extravagant Excess. And



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since the several Humours of his Body were at peace, the good and sound Constitution of Body, with which he was created, did exempt him from those decays and infirmities, that let Death in upon us. He was, 'tis true, made out of the Dust, as we are, and needed the supports of Meat and Drink as we do : And on that account it is plain, that he was not Immortal, but that there was one way at least, that it was possible for him to die, though not so many as do destroy us. Hunger and a want of food would certainly have kill'd him, as well as it will us, or else there needed not such a provision of food have been made for him in *Eden*. But yet as he was so well provided for, that there was no danger of his dying this way : So his Body, though formed out of the Dust, was so well built, that Age and Infirmary would have made no Impressions upon it.

And besides, we are to consider, that the Ground being not under a Curse, as it is now, his Body could naturally be no more subject to Vanity, than the Earth out of which he was made. For why may we not suppose, that the Earth was not then, what it is now, as it is suited to the Condition of our Mortal sinfull state, no more than it will be the same it is now, when we come out of our Graves to live in that New World, that will be prepared for us, when we have shook off our Corruption. And as the Renovation of our Bodies does require,

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quire, that there should be New Heavens and a New Earth for us to live in: So the Earth, in which innocent Man lived, was such as was proper for him to inhabit. It was not surely such as now it is, since a Curse has come upon it for the sake of Man; *i. e.* Even out of Charity to Man, that he who is under a Curse might have a proper Habitation to live in. And when the Earth out of which *Adam* was taken, was not subject to the Bondage of Corruption, under which it now groans, his Body, though framed out of the Dust, was not for that reason to resolve into Dust again.

But though he was not naturally Mortal, neither was he naturally Immortal. For a Creature, that is made Immortal, does not stand in need of Meat and Drink, that he may live; neither could it have been in the power of the forbidden fruit to have kill'd an Immortal Creature; because, what-ever is naturally Immortal, cannot die; And therefore is not in danger of being hurt by Poyson, or the Sword, or any other Instrument of Death. So that it is not good sense to say, He was naturally Immortal, and yet that the Fruit he was forbidden to Eat of could naturally kill him. For what can kill that, which cannot die?

And besides; Why was the Tree of Life planted in the Garden, if *Adam* was created Immortal? It was not surely for show only, but for use; as all the other Trees, even that of Knowledge undoubtedly were? For though

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there was good Reason to prohibit a Tree of Knowledge to a Creature, that was by his own industry and endeavour to improve himself in Knowledge and Vertue; yet perhaps he was at last to have been allowed the liberty of Eating that Fruit as the Reward of his Labour, and for the highest improvement of his knowing Faculty, if by Care and Diligence he applied himself to that which was his great Duty and Business. It is not to be thought surely, that God planted the Tree of Knowledge in the Garden merely for the hurt of his Creature, or to become a Temptation to him to ruine himself; but rather for his good, had he waited the time, that God in his Wisdom had appointed to reward him with that fruit, whereby all his further search after Knowledge should have been ended, by having this Wisdom and Knowledge, he by his own Industry had acquired, secured and perfected. But when by a hasty step he endeavour'd to gratifie his Appetite of Knowledge by becoming like unto God, knowing Good and Evil at once, without any labour of his own, his Appetite became vicious; and his Attempt was such a Breach of the Order, and a Transgression of the Method that God had appointed him, that he denied him the benefit of the Tree of Life, and condemn'd him to a Mortal condition.

And therefore the subtil Serpent, when he tempted Eve to Eat of this Fruit, spoke a Truth, when he told her *God does know, that in the day*

day you eat thereof, your Eyes shall be opened, and ye shall be as Gods knowing good and evil, Gen. 3. 5. He knew the vertue that was in this Tree; and therefore it is said, that *when they had eaten, their Eyes were opened*, v. 7. But the mischief of the Temptation lay in this, That they were prevailed upon to Eat of it before their time, before they were prepared and qualified for it, or fitted for so great a Benefit as was designed them in it. And therefore it was that God turned them out of the Garden, lest they should Eat likewise of the *Tree of Life, and live for ever: i. e.* Lest they should make themselves Immortal, when by setting their Appetites at liberty they had made their improvements in Vertue more difficult than they would have been; and when in the Condition they were in, Immortality would have been no Blessing. For I don't suppose, that the Tree of Life was planted in *Eden* to repair the decays of a mortal Body; but that by Eating of it they might be made Immortal, when by a course in Vertue and Piety they were become fit for a Translation to that place, where they should no more need Meat or Drink to support their Lives. And therefore St. John tells us, that in the *New Jerusalem*, that glorious City, we shall after the Resurrection dwell in for ever; *There is the Tree of Life, whose Leaves are for the Healing of the Nations*, Rev. 22. 2. *i. e.* Whose Fruit shall make us Immortal, as the Tree of Life in the midst of Paradise,

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should have made *Adam*, had he not disobey'd the Divine Command.

The Sum of all is this; *Adam* was created in so sound and healthfull a State, that Age and Infirmities could not Naturally have prevail'd over him: But as he was not Naturally subject to Death, so neither was he Created in an Immortal Condition. But Life and Death were set before him; and as he was a Probationer for Immortality, so God having created him Innocent, left it to his own choice, whether he would live or die: *i. e.* Whether by Obeying he would procure to himself, when the time of his Tryal was over, a grant to Eat of the Trees of Knowledge and of Life, or whether by disobeying God he would be debarr'd of this privilege; and instead of being translated to a state where he should live without Food, as the Angels do, be doom'd to a Life of Sorrow and Labour. So that as Mortality was the Judgment, that came upon him for his Sin; so Immortality was the gift God would have bestow'd on him for his Obedience, had he improved himself for it.

This then being that perfection of Life, that God, when he made Man innocent, design'd him for. The Resurrection, 'tis plain, is design'd, to restore us to that way of living, that God in our Creation fitted us for. For although Man was not created Immortal, yet it is plain he was created for an Immortal Life; because

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because God put an Immortal Principle into these Bodies of Clay, which now are Mortal. For why should he unite two such Principles together, and make it Natural for an Immortal Soul to live in a Body, if he did not design they should live always together? And if this was the way of living, that Man was intended for in his Creation; the Life, that the Resurrection is designed to give us, is the same Immortal Life, that we were Created for: For *he that over-cometh; i. e.* maketh those Improvements in Vertue, as *Adam* should have done, shall, after he is risen again for the confirming of Life to him, *eat of the Tree of Life, which is in the midst of the Paradise of God, Rev. 2. 7. i. e.* We shall be made Immortal as *Adam* should have been.

The Life we now live, which is subject to Diseases and Death, is not the Life, that God gave us; but the sorry Remains of that Life, which he appointed us to. It is only so much as has been left us: But at the Resurrection we shall begin to live like Men. For then our Immortal Souls shall be united to Immortal Bodies. And the Life, we should have lived, if we had never sinned, will then Commence, when Corruption and Mortality, which are the Punishments of Sin, shall be changed into Incorruption and Immortality, which are the glorious Privileges of the Sons of God.

3. We shall then be freed from the Reproach of Mortality and Corruption. The Reproach I call it; for there can be no greater Reproach to a Creature, that was made for Immortality, than to die: And especially when we consider, that Death is the Punishment of Sin, and that we die for our Disobedience to our Creator and Sovereign Lord. In this case Death puts us to open shame in the sight of all the World. We seem to have a Natural sense of the fault, that is the occasion of it, when we lament the Funerals of our Friends and Relations: And the natural dread and horror of Death, that is in all Men, does express a mighty Regret, that such a thing as Mortality and Corruption should belong to us, who have an Immortal Principle within us.

We go out of the World like Criminals; and can any thing grate more upon an ingenuous Mind, than to think we die, because we are under an offence, and are condemned to die? And had not our gracious Redeemer born our Shame for us, and appeas'd the Wrath that is come upon us, and made it a more easie thing to enter upon another state, with what shame and horror, with what confusion and disorder can we imagine that our Souls would have crept out of these Bodies? For in this case they would have been dragg'd like Apprehended Malefactors, to that separate state, whither they go, when they leave the Body, as to a Gaol, over which the Devil has the power:

For,



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For, according to *St. Paul's* Expression, he has the power of Death, Heb. 2. 14. *i. e.* Death would have deliver'd our Souls into his hands, as a condemn'd Criminal is put into the hands of an Executioner: They would have been consign'd over to him, who has the power over that State whither Death sends us. And oh, with what Vexation and Anguish would they have been tormented, to think that all this was come upon them by the just Judgment of God! Think with how much shame a Man, that was born to a plentiful Estate, appears among Men, or is haled to a Prison, when by his Folly he has reduced himself to Beggary and Rags; and the common Reproach of all, that knew him, is, See the Man that has undone himself by his Extravagancies. And how much more grievous would it have been to us, had not Christ by dying and rising again taken away our Reproach, to have been pointed at by Angels, when we had gone into the other World without the Bodies, that by the Law of our Creation we were appointed to live in? and when we had fall'n under the Power and Dominion of Evil Spirits, to have had it said of us, That we were the Spirits of Men, and had brought our selves into that Condition by our own Folly, and want of Consideration? But Christ by Death has destroyed him that had the power of Death; and by going to the place of separate Spirits, has taken possession

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sion of it as his own Kingdom in right of his Conquest over the Devil. And the Resurrection he has assured us of, will free us from our shame: For then Death will be swallowed up of Victory, and we shall appear in the World, and live like our selves again. This will be the day of our Triumph and Joy, when that, which is sown in dishonour and weakness, shall rise in glory and power. And because we go out of this World with the expectation of a Resurrection, we may appear before the Inhabitants of the invisible World without any dread or shame, because we shall there live in hope under the protection of a mercifull Redeemer.

4. This may inform us of the Difference between this Life, and that we shall then live. We shall live in the same Bodies indeed, but not in Bodies, that carry such marks of dishonour and shame in them, as now they do, nor such a Life as now we live. For the great difference between them is this, That now our Bodies are frail and brittle, and we carry the great valuable Treasure of Life in Earthen Vessels, that are subject to decay; and which ere-long will be broke to pieces and lose the Treasure, that is put into them. But then they will be purified to a Heavenly frame, and no longer subject to those innumerable Chances, that beat upon, and at last break them down. Here it is only that little scantling of Life,  
which

which Sin and the Divine Wrath have left us, that we enjoy ; but there we shall have that full portion, that God in our Creation set before us , and what through the Redemption of his Son, we are restored to the Hopes of. Here we live subject to a thousand Miseries and Infirmities, and are put to daily trouble to repair the decays of a corruptible Nature ; and at last, after all the supports and refreshments of Meat and Drink, or the Remedies of Physick, our Spirits run off, and the Grave becomes our Habitation. But then we shall have a Life, (unless by our own folly we treasure up so much Wrath, as will not suffer us to live, and we our selves carry Misery along with us ; ) a Life, I say, that no Sorrow shall embitter, no Wants weary and disquiet with Labour and Solitude, and which will be able to sustain it self for ever without any of those Succours and Remedies, that our present Necessities call for. There will be none of that thoughtfulness for to morrow, which now often breaks our Rest, and embitters our Lives ; no sweating for Bread to maintain Life ; nor any of those Anxieties, which here the fears of losing, what we have, do perplex us with. For there the Reason of all this will be taken away, because we shall then enter upon a World replenish'd with all, that Humane Nature can desire ; and the Life we shall live, will have none of those Exigences, that suppose imperfection in us.

That

That which makes this Life so full of vexation and sorrow is the Curse that is come upon our selves, and that which is come upon the Earth for our sakes. For it was but fit, that the Earth should be changed, when Sin had alter'd the Nature of us, that were to live upon it. And since a Mortal and Corruptible Creature must live a Life of Sorrow and Labour, it was requisite the Earth should be despoiled of that fertility, that gave innocent Man an easie Maintenance, and be Cursed to bear Briars and Thorns for a Creature, that was to fetch his Food out of it with Sweat and Sorrow. Now what wonder is it, that the Life of Man, which is not to be sustain'd but by his own Labour, should begin to be over-run with Cares and Solitudes, when that fertility which fed him with Ease, began to leave the Earth; and instead of the Fruits of Paradise, he saw Briars and Thorns spring up all about him. 'Tis Natural when our Bread fails, and we see a scarcity of Provision begin to appear to have our Cares heightned, and our Heads fill'd with Thoughtfulness. So that our Solitudes and Anguish for the things to sustain Life, are but like the scramblings of Children, when they are afraid the things they value, should all be snatch'd from them. For when the Earth began to fail Man of that plentiful and easie Provision, with which in Innocency he was fed;

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fed; it is no wonder that, like Men afraid, left the whole World should fail us, our Desires grew impatient, and made us restless and thoughtfull.

But now in the other World, when we live again, we shall not want the things that are needfull to us now; and all that we shall need to make that Life perfectly Happy, will be abundantly provided for us. Then the Curse, that took away our Blessings, will it self be taken away; And the New Heavens, and New Earth, that God will then create, will no more be an occasion to us of those vexatious Solicitudes, that the Poverty of this World begets in us, than any Exigencies in our Nature will. We shall rise with Bodies renewed; *i. e.* Freed from all the ill Consequences of our first Apostasie, and we shall live in a World renew'd too; *i. e.* Freed from the Effects of that Curse, that brought forth Briars and Thorns in it; I mean, which is the Cause of all the Miseries and Sorrows of this Life. For they who shall be accounted worthy to obtain that World, and the Resurrection from the Dead, can die no more, for they are equal unto the Angels, *Matt. 26. 36.* What that means, we cannot tell, because it is little, that we know as yet of the state and condition of the other World. But this it teaches us, That we shall be Immortal, and live just such a Life as they do: Not such a Life

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Life of Labour and Toil and Misery, as now we do, because the Curse, that is the cause of it, will then be taken off.

5. Let us consider how much Reason we have to prepare our selves for another Life. Life is so valuable a thing to us, that we judge it worth all the tiresome Journeys we take, and the irksome Labour we are at to lay up something for the sustaining of it. 'Tis for the sake of Life that we even chuse to Drudge our Bodies in continual Toil, and to expose Life it self to very great Dangers. For had we none of those wants, that put us to pain, and create Thoughtfulness in us, could we live without Labour and Industry, we should chuse to sit still and to enjoy Life with ease.

And if we are content to undergo so many Hardships for a Life, that is Mortal ; if we believe there is a Necessity upon us to follow our Callings, and to be intent upon our worldly Interests, that we may provide those Necessaries of Life, without which we shall certainly die ; and which when we have them, will not long preserve the Lives, we labour for : With how much greater care ought we to lay up for the Life to come, a Life that nothing can destroy but our own Folly and Negligence ? Do we judge him an improvident Man, who takes no thought at all for to morrow ; but expects that Providence with-

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out his own industry and fore-cast should supply his Necessities? And do we make no Reflections upon our own foolish Improvidence, when while we are thoughtfull, and labour for food and raiment to preserve a Life that we must part with, we leave all the care of an Immortal Life to the Goodness and Mercy of our heavenly Father without any serious Considerations, what we are to do to qualifie our selves for it.

Immortality is, 'tis true, the Gift of God; and all that at last he bestows it upon, must acknowledge, that it is owing to his Goodness and Mercy. But he has no-where told us, that he will give it to those, that are unworthy of it. *St. Paul* tells us, That it is to those, *who seek for glory, and honour, and immortality*, that he will give *Eternal life*, Rom. 2. 7. And in this consists his Revealed Mercy, that he will raise and give Life again to a Creature, that his Justice takes away Life from. But then it behoves us to take care, that when we have it, we don't lose the Benefits and Advantages of it: And by neglecting those Improvements, whereby we are to prepare our selves for it, to put us out of a condition of living happily, when we have it.

'Tis Holiness alone can qualifie us for a glorious Immortality; and this we may be sensible of, because the Mortality and Misery we now labour under are the fruits of Sin.

And



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And there can be no way to make our selves Immortal and Happy, but by abandoning that which at first made us Mortal and Miserable. So that if we still go on to corrupt our selves by the illness of our doings, though we do rise again after Death, Misery will follow us; and a more dreadfull Condemnation than that which in *Adam* we fell under, will come upon us.

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PART

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P A R T II.

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II. **I** Come now, in the Second place, to consider what Certainty we have of the Truth of this Doctrine. One would think, that no Doctrine should meet with a more easie Reception than this of the Resurrection; And that the love of Life should so strongly incline us to the belief of it, as not to suffer us to expect so full a Proof, and plain an Evidence, as we do for Matters, that we are not so much interested in. But yet as gratefull a thing as it is to live, and as willing as we are to have those things to be true, which are for our good, we mightily boggle at the Difficulties, that are in a Resurrection, and will hardly allow it possible, that God should raise the Dead. It appears very unaccountable to us, that a Body, that has undergone so many Thousand changes, should at the last arise the same it was. And that every Atom, that belongs to it, should, after they have been carried to the furthest part of the World perhaps, meet together, and make up the same Body. This is an Objection, with which the incredulous believe this Doctrine is

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sufficiently puzzled, and that no Wit of Man can make it appear so much as possible, that such a thing can be; viz. That the same Body, that dies, should rise again, when perhaps the Dust, of which that Body was made, has belong'd to a thousand Bodies.

But though this be a Difficulty to us, does our Reason tell us, that it is so too to an Almighty and All-wise God? Though we can give no account, where or how the Dust of every Body shall be found, yet we may conceive, that every Dust is some-where; and that That which is to be found some-where, is not impossible to be found by an All-wise God, whose Eyes go through the World.

This alone is sufficient to prove it possible, without having a recourse to any Parallel Instances in Nature. And, for my part, I must profess, that I don't understand, how any thing of this Nature, can so much as make it appear to be possible. We have been told that the Succession of the Summer to the Winter, and the springing of the Day after a dark Night, and the like, do bear some kind of Resemblance to a Resurrection. But how does it appear, that it is possible a dead Body should rise and live again, because we see there is a Succession of Days and Nights; and that after a cold Winter, we have a warm Spring, that fetches Plants and Flowers out of the Earth. For these things have those certain Causes in Nature, which don't at all belong

to a Resurrection. This will be the Work of God's Almighty Power; And that he will make use of his Power to this purpose, is no way to be known but by Revelation. No conclusion can be made, that because God in the first Creation of all things did make the Vicissitudes of Day and Night, and so frame the Motions of the great Luminaries of the World, that we should have Winter and Summer, and that Plants and Flowers should seem to wither and die at the Approach of Winter, and to revive again when the Spring returns; That therefore it is possible the Dead Bodies of Men should return to Life again. For how can we possibly conclude that a Body, that dies and sees Corruption, may rise again, because we see Flowers and Plants, that do not die in Winter, to put forth and flourish in Summer. These things have their own Natural Causes: But to know the Possibility of a Resurrection, we must have a Recourse to the Will of God, because this is a matter that depends upon his pleasure. For if he will do it, it is enough to satisfy us, that the thing is possible, because it is to be the Work of Omnipotency. And it is no more impossible for an Almighty God to gather together the scatter'd Dust of a Dead Body, and to make that a Body again which has already been one, than to make a World out of Nothing.

Now that we have such a Revelation, none that consult the Scriptures, and believe them to contain the Oracles of God, can make any doubt of. And for the better satisfying us, he has exemplified the possibility of it in the Resurrection of Christ, and furnish'd us with an assured Principle to ground our Expectation upon, by raising him for our Justification.

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## C H A P. I.

*The Resurrection, as Revealed.*

I. **F**irst then I shall consider what ground of Certainty we have in the Holy Scriptures, that there shall be a Resurrection. And as to this matter, it is to be observed, that the Scriptures of the Old Testament do speak very sparingly of it. And although before our Saviour's coming it was, no doubt, the belief and expectation of good Men, yet their Faith and Hope were grounded upon no express Revelation of it. And the Reason was, because in this consisted the Grace, that in the days of the Messiah should be procured for, and communicated to Mankind. Upon which account the full Discovery of it was reserved to him, who by conquering Death was to ascertain the Truth of it to us.

If it be enquired, whence then good Men of old had their Notice of it: I answer,

1. That it was contained in the Promise made to *Adam*, that the Seed of the Woman should break the Serpent's Head. For the Expression of breaking the Serpent's Head must mean, that he, who was promised, should by dispossessing the Devil of that power he had gain'd over the Souls of Men, deliver us from the Calamity, that by the Serpent's subtilty we were fall'n into. Now this Calamity was Mortality, and that Power of leading the Captivated Souls of Men to that invisible state where the Devil exercises a Tyrannical Authority, that he had gain'd over us. And because the Serpent by his Subtilty had brought this mischief upon us, God promises that the Seed of the Woman should bruise his Head; *i. e.* He would out-wit him by the Seed of that Woman, whom he had deceived; and deprive him of the fruit of his Subtilty by restoring Immortality to Man, whom he had brought under a Curse. Thus, no doubt, *Adam* understood this Promise, which assured him of a Deliverance from the Curse he was fall'n under. For how could he be freed from the Curse, that Sin had brought upon him, but by having the Life, which the Justice of God sentenced him to lose, assured to him again? Or how could the Serpent's Crafty design to deprive him of an Immortal Life be disappointed, but by a Promise that gave him

hopes of rising again to Life? And therefore St. Paul observes, That *as in Adam all die, so in Christ shall all be made alive*: Implying, That as Death was the Curse, that came upon us by the first Transgression; so it was a Resurrection from the Dead, that was promised to Adam. Because that Promise not only teaches us in general, That God designed us some great Blessing by the Seed of the Woman; but that the Blessing should be a Remedy to the Mischief, that by the Serpent's Subtilty was fall'n upon us.

2. The Promise made to Abraham of giving him and his Seed the Land of Canaan does imply it. For this Promise was not made to his Posterity alone, but to him also: *All the Land, which thou seest, to thee will I give it, and to thy seed after thee*, Gen. 13. 15. Now though this Promise was not made good to him, nor his Sons, who were the Heirs of the Promise; but, as the Apostle saith, they *sojourned in the Land of Promise, as in a strange Country*, Heb. 11. 9. Yet God made himself known to him, and to Isaac, and Jacob to be their God: By which he would have them to believe him to be that faithfull God, that keepeth Promise. And accordingly it was by Faith that they sojourn'd there, though as Strangers; believing, that though they did not live to see the Promise made good, yet there would come a time, when God would be mindfull of them, and put them into a full possession



possession of it: *These all*, saith the Apostle, *died in faith not having received the Promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed, that they were strangers and pilgrims on the Earth*, v. 13. And therefore when they were dead, God still stiled himself *The God of Abraham, the God of Isaac, and the God of Jacob*, to let their Posterity know, that he was mindfull of them, and of the promise he had made them. From which Text our Blessed Saviour convinced the *Sadducees*, that they should rise again: *i. e.* Though they did not receive the Promise in this Life; yet, because God had assured them he was their God, they should assuredly live again, and enjoy the Benefits of it.

The design of the Argument was to teach that Sect, that denied a Resurrection, that in this Text God had given the *Jews* a sufficient ground for the Belief of a Resurrection, because God is not *the God of the dead, but of the living*. It is not sufficient to style him *the God of the living*, though there be no Resurrection, only because the Souls of Men do live in a separate state. For though the Soul of *Abraham* be alive, yet *Abraham* is dead. And if *Abraham* was not to live again, he could not, with a Respect to *Abraham*, be stiled *the God of the living*. The meaning of our Saviour's Argument is this; That though *Abraham, Isaac, and Jacob* be dead by vertue of that Curse, that is come upon all Men; yet they must rise a-

gain from under this Curse; because, though they are dead, they are not consigned over to the Power of that Evil Spirit, who has the Power of Death; For God still styles himself *their God*; which implies, that their Souls are in a place of safety under the protection of God, where they rest in hope of seeing the accomplishment of the Promise made to them. For the least that we are to conclude from hence is, That God has reserved some special favour for them. But what friendship could he be supposed to bear them, if he was resolved they should bear the Curse for ever, that took away their Lives? He could not surely style himself *their God*, if he had forsaken them for ever. For to be a God to any one, does at least signify, that he designs some great Good to such a person. But what great Good can he design for those, whom he has forgotten, and leaves to bear those Marks of his Displeasure, with which they go out of this World? If then God has not totally forsaken them, as his being their God does imply, that he has not; though they be dead, because of the Doom that was pass'd upon *Adam*; yet they are not by Death deliver'd as Captives into the hands of him, that has the Power of Death, but shall be deliver'd out of that state of the Dead, where they live under the protection of God, because he is their God.

Or we may take the design of our Saviour in order to the asserting the Doctrine of the Resurrection to have been only to over-throw that Belief of the *Sadducees* concerning the Annihilation of the Soul, upon which they grounded their disbelief of a Resurrection. And indeed to them, who believed there was no Resurrection, because they believed the Souls of Men are extinguish'd by Death, it was sufficient for the proving there is a Resurrection, to prove, That the Souls of Men do live in a separate state after Death. Because this was to destroy the foundation, on which they grounded their Belief. And 'tis sure, if our Souls did not remain alive after Death, there would be no part of us, that could be sensible of the Mischief, that Death is to us; nor of the Blessing a Resurrection will be to us: But since our Souls do continue alive, the Hopes of a Resurrection does speak so much favour toward them, who do not live like themselves; while they are out of the Body, as does abundantly answer the Expression of God's being their God. For if God be their God, he will certainly satisfy so Natural a desire as that of a separate Soul towards its Body is; *i. e.* He will bring the Soul out of its separate state; and raise the Man, that is dead.

Thus then of old, from the time that Man became Mortal, has this Doctrine been Revealed.

vealed. And although there are no such express Texts in the Old, as there are in the New Testament for it; yet all that consider the import and design of these Promises made to *Adam* and *Abraham*, must grant that nothing less than the Resurrection from the Dead was intended in them. They are the Promises upon which God founded his Church in the two first periods of it, as now the Christian Church is upon that clear discovery, we have of a Resurrection. And because the Church is the same it was in all Ages, the foundation likewise must be the same. And as in the time of *Adam's* Innocency it was the Hopes of an Immortal Life, that was the Encouragement he had to maintain his Innocency; so, since we became Mortal, it is the same Hope, wherewith God encourages us to return to and persevere in our Duty; only with this difference, That now we are to be made Immortal by conquering Death. Thus the Seed of the Woman will break the Serpent's Head, and God will show himself to be *Abraham's* God.

C H A P. II.

*The Resurrection, as Exemplified to us in the Resurrection of Christ.*

**I** Come now to consider what Ground of Certainty we have for this Doctrine, as it is Exemplified to us in the Resurrection of Christ. And this is such a sensible Demonstration of the certain Truth of it, that none can reasonably make the least doubt of it, who does not call in question the Truth of Christ's Resurrection. For if it be certainly true, that Christ is risen from the Dead, this is a sufficient Answer to all those Objections, wherewith wanton Wits endeavour to puzzle this Doctrine. For no Argument can be good, against which there lies plain matter of fact. Let them pretend never so much Impossibility in the case; yet since we can tell them of a Man, that was dead, and is alive again, all the Impossibilities, that they talk of, come to this, That it is impossible a Man should know all that God can do.

There are Two things then that I shall do.

1. Consider the Certainty of Christ's Resurrection.
2. What Ground of Certainty we have from thence, that we shall rise again.

Sect. I.

SECT. I. *Of Christ's Resurrection.*

I. In speaking of Christ's Resurrection, I shall, 1. Consider the *Certainty* of it, *That he did rise.* 2. By what *Power* he rose.

1. *That he did rise again* ; i. e. That the Body in which he suffer'd, which was dead, and buried, and which lay three days in the Grave, was raised again out of the Grave, and is ascended into Heaven. That the same *Jesus*, who was Born of the Virgin *Mary*, and lived a true and proper Life, as we do, among the *Jews*, for above Thirty years, and whom they took and put to Death as truly, as they did the two Malefactors that were Crucified with him ; That *Jesus*, I say, who under-went as real a dissolution of Soul and Body, as any other Man, that is born into the World, does, did rise again the same Man both in Body and Soul, as before he was Crucified.

This is the Doctrine, that the Apostles were appointed to publish to the World, that by being convinced, that a Man, who died, as we do, was raised again, we might believe, that there is forgiveness with God ; i. e. That the Punishment that is inflicted on us for Sin, will not be Eternal : *Ye Men of Israel, hear these words ; Jesus of Nazareth, a Man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye your selves also know : Him, being delivered*

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*delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, whom God hath raised up, having loosed the pains of Death, A&c.* 2. 22, 23, 24. The sum of which is this; That as it was the same *Jesus*, who was approved of God among them by Miracles, and Wonders, and Signs, that the *Jews* crucified; so it was the same *Jesus*, that they had crucified and slain, that God raised up.

This is an Article, in which, upon the account of the Curse, we are fall'n under, we are so nearly concern'd, that the Apostles did mainly inculcate it, as if the Preaching the Resurrection of Christ was to preach the whole of Christianity. And God took care, we should have as full an Evidence of the Truth of it, as any Matter of Fact can possibly be proved by. The Apostles, I say, were mainly concern'd in persuading the World to the belief of this Doctrine; not that this is all, that Christianity requires us to believe, but because the other Articles of our Faith do either terminate in this, and by consequence must be believed, when we believe this; or else are not of that moment to us as this is. This is an Article that sets before us the Mercy we stood in need of; the Mercy of being deliver'd out of the Hands of our Enemies, and of having Life and Immortality, the Blessings, we lost in *Adam*, brought to light. And therefore the Resurrection of our Lord was accounted of that moment



moment in our Religion, that the Office they consider'd themselves Ordain'd to, was this of being *Witnesses of his Resurrection*, Act. 1. 22. And accordingly this Doctrine St. Paul did in a peculiar manner recommend to the thoughts and care of *Timothy*: *Remember this, that Jesus Christ, of the seed of David, was raised from the dead according to my Gospel*, 2 Tim. 2. 8.

This then being so considerable an Article of our Faith, I am to consider what Evidence we have of the Truth of it: For, as the Apostle speaks, *if Christ be not risen, then is our Preaching vain, and our Faith is also vain*, 1 Cor. 15. 14. *i. e.* The Christian Religion is of no use to the World. The Evidence then, that we have to prove this, though it be not such as does carry an infallible Certainty in it, yet is such as is sufficient to satisfy any unprejudiced person: Because it is all the proof, that a Matter of Fact, as this is, is capable of: For we have the Testimony of several Hundreds, that saw, and convers'd with him, after he was risen; and that for forty days had both opportunity and liberty to examine the Truth of it thoroughly, and to satisfy all the Doubts, that rose in their Minds concerning it. And besides, we have good reason to believe, that his greatest Enemies were convinced of the Truth of it. And they, who will not admit of this as a sufficient proof, may as well question the Truth of every thing we see; whether those be Men or no, that we live among;  
*may,*

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may, whether we our selves be not Spectres and Walking-Ghosts. But,

1. We have the Testimony of several Hundreds, that saw, and convers'd with him after he was risen, and that for forty days had both opportunity and liberty to examine the Truth of it throughly. The first Reporters of his Resurrection, were *Mary Magdalen*, and *Mary* the Mother of *James*, *Joanna*, and the other Women that were with them, who came in the dawn of the first day of the Week to the Sepulchre with Spices to Embalm his Body. God hereby in his wise Providence provided a Confutation of the Calumny of the *Scribes* concerning his Disciples stealing his Body out of the Sepulchre. Now it will hardly be supposed, that they should come with a design to take away his Body, who were solicitous how they should rowl away the Stone: Neither is it probable, that they should feign the story, that he was risen, who thought of nothing but Anointing and Embalming his Dead Body.

These Women, to whom he first appeared after his Resurrection, brought the glad Tidings to his Disciples, to whom he afterwards shewed himself alive by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, Act.

1. 3. The two first that saw him were *Peter* and *Cleophas*, as they were Travelling to *Emmaus*. After that he appeared to the Eleven  
the

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the same Evening, as *Peter* and *Cleophas* were giving an account what had happen'd to them in the way, and how he was known of them in breaking of Bread. And to convince them he was no Spirit, as they suppos'd, but the same *Jesus*, that was Crucified, he show'd them his Hands and his Side, and offer'd them the same sensible proof, that it was he himself, as satisfies every Man, that he, whom he sees, speaks to, and eats with, is a Man and no Spirit. His next Appearance was to the Eleven, when *Thomas* was with them; to remove whose incredulity, he offer'd all the satisfaction; without which he had declared, he would not believe. After this he, by Appointment, appear'd in a Mountain of *Galilee* to the Twelve, where *he was seen*, as *St. Paul* saith, *of above five hundred Brethren at once.* After which *he was seen of James*, then of all the Apostles: And last of all *he was seen of me also*, saith the Apostle, *as of one born out of due time,* 1 Cor. 15: 6, 7, 8.

Now that, which I mention all this for, is to prove the certain Truth of this Matter of Fact from these three Things:

1. That it is well attested.
2. That they, who were the first Reporters of it, could not be deceived.
3. That it could be no contrivance.

I. It is well attested. The Testimony of two or three Witnesses has always been accounted sufficient to establish every Truth. This is enough not only to determine those Controversies, that happen among Men, but to dispose of the dearest Interests Men have in this life. For though the Testimony of a single Witness may be doubted, because, though he speaks Truth, there is much difficulty to know, that he does so: Yet the concurrence of many in delivering the same thing is allow'd for a certain Evidence of the Truth of it, untill it can be made to appear, that all those many speak only by report. For in that case they bear no Testimony at all to the thing in Question, but only to the Report. Or that it appear there is a Combination among them; for then, though they be many, yet they are but one Witness, though the Matter be true. 'Tis thus likewise that we come to the Knowledge of Persons and Actions of past Ages. And no Man makes any question whether there were such Persons as *Pompey* and *Julius Cæsar*, or whether they did such things as are reported of them; because they have been deliver'd down to us by Persons, that either knew them, or had sufficient means to inform themselves of the Truth of what was reported concerning them.

Now thus it is, that the Truth of Christ's Resurrection is deliver'd down to us: I mean,

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we depend upon the Testimony of such a Number of Witnesses, who saw and convers'd with him for forty days, and received instructions from him, and afterwards beheld him ascend into Heaven, as seldom any Matter of Fact is Establish'd by. And since we have the same Evidence for this Matter, as we have for the Truth of all History, no Man ought to call the Truth of it into question, untill he has made it appear, that the Persons, that were the first Reporters of it, were of no credit, or that they contrived the story. This is expected from all, that except to the Testimony of any person : For no Man's Testimony ought to be laid aside, till it is some way or other sufficiently invalidated ; because it ought not to be taken for granted concerning any person, that he is a Knave, till it be proved, that he is so.

2. That they who were the first Reporters of it were not deceived. Their Testimony is this ; That they divulged nothing, but what they were Eye-witnesses of ; *i. e.* They preached, That Christ was risen, because they had seen him alive again. It is possible indeed, that our Eyes may be deceived in what they see ; and that which we judge to be a Man, may prove an Apparition. But though at sometimes our Senses may impose upon us, yet they seldom do, but we know of it ; and especially if we have time to examine any Object, we can hardly be deceived in our Judgment



ment of it, or at least we seldom live long under the Cheat. And indeed it would argue a Man extremely inclined to Scepticism to question, whether these be real Bodies, we our selves have, or those be real Men, that we live with, because it is possible our Eyes may be deceived; and that be no-body, which we take to be one; and those no Men, which we believe are so. For though we may be thus mistaken, yet no-body doubts, but there are ways, whereby we do know, we are not mistaken, when we judge him to be a Man, whom we see and speak withall. Now whatever it is, that satisfies us, that the Men we converse with are not Apparitions; the same certain Proofs had the Apostles, that *That Jesus, who was crucified, was alive again.* For if our Senses do not always deceive us, what should hinder, but that they should tell, as well as other Men, that they were not deceived in this matter.

And indeed, if we consider the whole account we have of their Evidence, it will appear, they could not be deceived, any more than we our selves are in the view of a plain sensible Object. For he was seen of them forty days; so that they had time to recollect themselves, and thoroughly to examine the Truth of what they saw. And besides, a mistake of this nature does not use to lie on this side; I mean, Men do not use to mistake a Spirit for a Man. It may sometimes fall out, that

a Man may be mistaken for a Spirit ; but the Appearance of a Spirit is generally with that surprize, as frights us into an Apprehension of something unusual. And thus it happen'd in this case. For the Disciples, when first *Jesus* appear'd to them, were so terrified and affrighted, supposing they had seen a Spirit, that to convince them he was no Spirit, he shew'd them his Hands and his Feet : And it was with much difficulty, that he brought them to a belief, that it was the very Body, that hung upon the Cross, that he appear'd to them in.

And besides, it is plain from the whole story, that they were not prepared before-hand with a belief, that he should rise again, for an easie reception of this Doctrine ; nor did their own Credulity dispose them to it. But, on the other hand, so hard were they to believe, that they could not be persuaded, that he was risen, till by many infallible proofs being seen of them forty days, they were assured, it was he, that was Crucified : Nor durst they venture upon publishing what they had seen, till by the Descent of the Holy Ghost they were animated with new Courage. And it is worth our notice by what steps they were led to the Belief of this Doctrine. The first account was from the Women, that went early on the first day of the Week to Embalm his Body ; That when they came to the Sepulchre, they found it empty, and had seen a

Vision

Vision of Angels, that said he was alive. But this wrought so little upon them, that they looked upon it as an idle report. The next was from *Peter* and *Cleopas*, to whom he joyned himself, as they were Journeying to *Emmaus*; and having instructed them out of the Scriptures, that he was to rise again, he opened their Eyes, and made himself known to them in breaking of Bread. But neither this account, nor his appearing to them afterwards, had any other Effect upon them, than to fill them with wonder, and put them into a fright, till being called upon to handle him and see, that he had Flesh and Bones, which a Spirit has not, they were convinced. Now it is surely hard to conceive, that they, who were so hard to believe, and so cautious lest they should be imposed upon, that they would not take it upon the credit of others, and could not be convinced but by undoubted signs, should yet at last be deceived.

3. As little Reason is there to believe, that it was a Contrivance. For how can we believe, that they, who were so much afraid of being imposed on themselves, should agree together to impose upon the World? or that they should be the forgers of a story, which they could hardly be convinced was true?

I shall not here insist upon it, That they were under no Temptation to contrive this story upon the account of Advantage. For

all the Advantage lay on the other side, because the Rulers and those in Authority among the *Jews* were concern'd in point of Honour and Interest to stifle it; and would without question have paid sufficiently to have bought them, as well as they did the Souldiers from divulging what they had seen. The bringing the Blood of the Messiah upon them was a thing they were very jealous of. For they knew, that they should for ever lose their credit with the People, if it should once be believed, that they were the Murderers of their so long expected Messiah. And when it was the Interest of those in Authority to prevent the spreading of this Doctrine, what advantage could possibly tempt to the forging of it? What End could a few poor illiterate persons drive at, that should be profitable to them in contriving a story so contrary to the humour and interest of their Rulers? Had they sought their own Advantage, they would never have framed a Lye to that purpose, when they might have compass'd this End much better by speaking the Truth. And besides, they could not but be sensible, that a Contrivance of this nature, would be sure to expose them to the spight and displeasure of those, who had the Power in their hands: And is it likely that they, who were afraid to own themselves to be his Disciples, when the *Jews* took him to put him to Death, would be the Authors of so dangerous a Lye for his sake?

But

But there is one thing further that renders it improbable, that this should be forged, and that is the great Credit, that it quickly gain'd in the World. For the *Jews*, who Murder'd him, were so nearly concern'd to stifle this report, though it was true, that they would never have suffer'd it to have pass'd, if it had been false. They who gave Money to the Souldiers to tell a Lye for the saving their Credit, would be sure to sif into this report very narrowly, and right or wrong to object all they could against the Truth of it. So that when after the mighty Opposition, it met with, it spread and gain'd Belief among that People, who had reason to be afraid of receiving it ; it is an Argument that all the Wit of these great Men could object nothing, that could make it appear to be a Contrivance.

But we have not only Arguments to persuade us, that it is improbable the Disciples should contrive this report ; but such as will satisfy any reasonable Men, that they could not. For if there had been a Confederacy, the Design must have been laid by them in a General Meeting of them all together. But so far from this, that the Apostles were not the first, that so much as thought of his being risen : And when they were first told it, they neither gave credit to the Report, nor were they all present, when the first tidings of it was brought to them. For the Two that Travell'd to *Emmaus*, had heard nothing of his appear-

ing to *Mary*, when he appear'd to them: but only that certain Women, who had been at the Sepulchre, had declared, that *they found not his Body*, and that *they had seen a Vision of Angels, which said that he was alive*, Luk. 24. 22, 23. And how then could this be a Contrivance, when they did not all come to the Knowledge of it at the same time, and in the same way? Those that stay'd at *Jerusalem* had their Notice of it from the Women, that had seen him; and those, that were upon their Journey, were acquainted with it by his appearing to them. So that it could not be contrived at *Jerusalem*, because the Two that Travell'd to *Emmaus* had not their first Notice of it there; nor could they contrive it upon the way, because they at *Jerusalem* knew of it before they return'd back. Neither could contrive it, because it was known to both in two different places, before either of them knew, that it was known to the other at all; and was believed by the one, when the other made light of it. But further.

2. We have good reason to believe, that the greatest Enemies of our Lord were convinced of the Truth of this Doctrine. For having taken away his Life as an Impostour, they wisely took care, that they should not be imposed upon by a false report, that he was risen from the Dead: For they *came to Pilate, saying, Sir, we remember, that that Deceiver said, while he was yet alive, After three days I will*

*I will rise again : Command therefore that the Sepulchre be made sure untill the third day, lest his Disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last Error shall be worse than the first : And accordingly they made the Sepulchre sure, setting a watch, and sealing the stone, Matt. 27. 63, 64, 66.* Here was as much care taken to prevent a Cheat, as was possible. But that, which they design'd as a means to prevent any such Report, is a strong confirmation of the Truth of it. For now we are assured, that his Disciples did not steal him away, because they could not. They might with more probability and better success have reported this story, had they been less cautious to prevent the believing it to be true. So that since after all this they spread this report, That his Disciples came by Night and stole him away, which they took so much care they should not do, they have furnish'd us with a good Reason to believe, that they themselves were persuaded, that he was Risen.

And this I shall endeavour to make appear, by considering the several Circumstances of the story. They that were appointed to guard the Sepulchre were sensible of the Earthquake, saw the Heavenly Messenger, that rowled away the Stone ; and being affrighted thereat, hastened to the City, and gave an account to the Chief Priests of all that was done. Those very Persons, whom they had employ'd as Ministers



sters of their Spight and Envy to prevent such a Report, are employ'd by God to be the first Messengers of his Resurrection. And when their own Servants and Ministers did attest this to them, they could not except against them as Interested persons. And indeed the course they took to stop the Souldiers mouths, does prove, they were convinced in their Consciences, that he was Risen. For why did they give Money to them to report so improbable a story, That he was stollen away by his Disciples? Which if we suppose true, why did they hire them to report it? Every dis-interested person would conclude, they rather deserved to be punish'd for their Negligence, than rewarded for their Service: And to have had somewhat else given them rather than Money, if they were of that bad mind, that they would not speak the Truth, unless they were bribed. And, if it was not true, this very Action of the Priests in suborning the Souldiers to suppress the Truth with a Lye, does prove, they were convinced, that what the Souldiers told them was true, else there would have been no need of a Bribe to suppress their Testimony. But as to the Report it self: How improbable is it, that his Disciples, who fled from him, when he was taken by the *Jews*, should of a suddain take so much courage to attempt such an Enterprize? What can we suppose should induce them to it? What advantage would his dead Body be to them, that they should venture

venture upon an Armed Band to take it away? The Reason, why they followed him, when he was alive. was because they trusted, it was he, that should restore the Kingdom to *Israel*; but when he was dead, they had given up all these hopes.

The only Reason that a *Jew* can give for this bold attempt, was a design to draw the People after them, and the more easily to make themselves to be followed. And therefore the better to accomplish their purpose, they took the Dead time of the Night, while the Souldiers were asleep. This is a story, that sufficiently discovers how weak and indiscreet Malice is. For there are a great many things, that make it appear the Publishers of it never consider'd what they said, or how it was possible to make it good. For it will hardly gain credit, that Souldiers, Men inured to Watchfulness, should be negligent in so important a business. Or, if this be supposed, That all of them should be taken with Sleep just at the same time: Or, if they were, That the Disciples should know it: Or, if all this be supposed, That a thing of this nature should be done with so little stir; A Sepulchre broken open, and a Body carried away with so little noise, as not to awake one of the Guard. But that, which will most pose an indifferent person to conceive is, That the Souldiers should be asleep, and yet know, that his Disciples stole him away: If they were asleep, how could they

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they know this? And if they did know so much, who can believe they were asleep, when it was done? All this serves for nothing more than to convince us of the Truth of our Old Proverb, *Lyars had need have good Memories*: And that they, who set this report on foot, had somewhat else in their Eye, than to tell Truth.

The particular improvement of this I shall wave, till I come to consider, what that assured Principle is, which the Resurrection of Christ does furnish us withall for the grounding our Hopes of a Resurrection upon.

### SECT. II.

II. I come now to consider by what *Power* he rose. And this I shall do, because the Scriptures seem to speak variously of it; sometimes that it was by the Power of his Father; and at other times that it was by his own Power. St. Paul, Rom. 4. 25. speaks in such a manner, as if it was not by his own power, but by the power of another, that he *was raised*. He *was raised again*; which implies, that the reuniting his separated Soul to his dead Body, and the restoring him to life again was effected by the power of another, and not by his own. And accordingly St. Peter speaks more plainly, that it was God that raised him up: *Whom God hath raised up, having loosed the pains of death*, Act. 2. 24. Which he intimates  
to

to us in applying that of the *Psalmist* to his Resurrection: *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine Holy One to see corruption, v. 27.* And again, *This Jesus hath God raised up, whereof we all are witnesses, v. 32:* which is very loftily expressed by *St. Paul*, *Ephes. 1. 19. That we may know, what is the exceeding greatness of his power to us-ward, who believe according to the working of the might of his power, which he wrought in Christ, whom he raised up from the dead.*

But although we are taught, that he was raised, and that it was God, that did raise him, yet we are in other places of Holy Scripture assured, that he did raise himself, and that it was by his own Power, that he rose: *Destroy this Temple, saith he of himself, and in three days I will raise it up: This he spake of the Temple of his Body, Joh. 2. 19.* Some suppose, that Christ did nothing more in the raising of himself, but lift himself up, and come out of the Grave, when God had given him Life again. But this comes far short of our Saviour's meaning, who in this Expression had a respect to such a Miracle and Sign, as should sufficiently prove him to the *Jews* to be the Messiah. But what great matter is it for a Man, when he is restored to Life, to come out of his Grave? What greater Power could this prove to be in him, than in any other Man that shall rise at the last day? Now that he spoke of quickening his dead Body, will appear,

pear, if we consider the words. *Destroy this Temple*; i. e. Take away my life; and *I*, by taking it up again, will give a convincing proof of a Divine Power in me. The Words thus taken are a very proper Answer to the *Jews*, who ask'd a sign of him. For no greater sign of his being the Son of God could be given than this, That he is the Lord of Life; and that when he was dead and buried, he would raise himself to Life again. This is indeed beyond the reach of Humane Reason, and so surely, that which he designed for a sign ought to be. For what sign would it have been to the *Jews*, if it had been accountable to them? But yet it is the same Truth that he has with a great deal of care inculcated upon us: *I lay down my life, that I might take it up again: No Man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again*, Joh. 10. 17, 18. And upon the account of this Power he is styled *the Resurrection and the Life*; i. e. That person, that has power to give Life to the World. In these Texts then it is as plainly ascribed to himself, that *he raised himself*; as in others, that *he was raised by God*.

But the great Difficulty is; How he, who was raised by God, can be said to have raised himself. For can that, which is done by another, be properly said to be done by a Man's self? Or if it was done by himself, how could it be done by another? Can the Scripture be  
true,

true, both when it saith, *he was raised*; i. e. by God; and that *he did rise*; i. e. by his own Power. Here Reason is at a loss, as well as to know by what Power he could raise himself, when he was dead.

Now the Design of the Holy Scriptures is to teach us these things.

1. That it was by the Divine Power, that he rose. And to this purpose it is said, That he who was dead and buried, was raised again: because the raising a dead Body is the Work only of an Omnipotent God. 'Tis no less Power can give Life to a Man, when he is dead, than that Infinite Power, which at first made him a living Creature. It must be the same hand, that puts the Machines of our Bodies together again, when they are fall'n in pieces, as at first framed them. Upon which reason the raising Christ from the Dead is ascribed to God, because it belongs only to him to give Life, who has Life in himself, and is the Author of Life; and the raising a Dead Body can only be the Act of Omnipotence. This is no more than Humane Reason does easily apprehend a great deal of probability in. For why should it be thought a thing incredible, that God should raise the Dead? But the great Difficulty is, How he, who was Dead, could raise himself?

2. Therefore this instructs us, That he had the Power of an Omnipotent God. The Resurrection is, in St. Paul's style, the *working of the*

*the exceeding greatness of the Divine Power, Eph. i. 19.* And since Christ did rise by his own Power, what Power could this be less than that exceeding greatness of Power, that is in God? When therefore he tells us, that he rose by his own Power, and that he had Power to take up his Life again, he would have us to consider him to be more than a Man: That however he humbled himself to the Death of the Cross, when he was deliver'd for our Offences, yet he had that Infinite Spirit and Power, that is able to quicken a Dead Body, and which would not suffer his Body, when laid in the Grave, to see Corruption. And therefore the Apostle observes, that he was *declared to be the Son of God with power according to the spirit of holiness by the Resurrection from the dead, Rom. i. 4. i. e.* Since the raising a dead Body to life again is the Act of Omnipotency, his raising himself from the Dead is a proof of his having that Omnipotent Power, that can raise a dead Body. It was by the Power of God, that he rose; but this Power was in himself, and therefore it was by his own Power, that he raised himself. So that the Holy Scriptures in these different ways of speaking teach us what to believe concerning him. That he was not only a Man subject to the same Infirmities as we are, in which respect none but God could restore him to Life again, when he was dead; but that he was equal to the Father, being the Son of God, according



cording to that Spirit of Holiness, which can quicken a dead Body ; in which respect he had Power both to lay down his Life, and to take it up again.

And now since it was by this Power, that can raise a dead Body, that he rose, and this Power was in him,

1. Let us consider how little reason we have to stand astonish'd at this thing, That Christ, when Dead, should raise himself to Life again. It is indeed but very fit, that they, who know not who, or what manner of person he was, should stumble at this Doctrine. For nothing can be more difficult than that they, who believe he was no other than a mere Man, though a very Holy Man, should believe, that when he was Dead, he could raise himself to Life again. For to believe this of any Man, though never so Holy, is to believe, that he has Power to do that which none but God can do : And yet at the same time to believe, that he has not that Power of God, by which alone this can be done. And no Man can blame them for not believing things that are contradictory to Reason. But what Contradiction is it to believe, that he, who has the Power of God, can by vertue of that Power do all, that the Power of God can do. If it does not exceed the Power of God to raise a dead Body, what difficulty can there be in believing, That he who had this Power could raise himself. 'Tis not expected, that we should believe, that a

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Man by his own Power, much less a dead Man, that has lost even the Power of a Man, should raise himself, because this is above the Power of a Man to do: Neither does the Scripture teach us any such thing. But that, which it teaches us, is this; That Christ laid down his Life and took it up again by his own Power; and yet this Power, by which he was raised, was the Power of God. And what should hinder, but we may believe, that he could do that by vertue of his Divine Power, which no Man can believe, that he could do by the Power of a Man. For it is as agreeable to Reason to believe, that he, who has the Power of God, can do all that God can do; as that he, who has no more than the Power of a Man, can do no more than a Man can do. Let us but allow him to be, what he was, the Son of God, according to the Spirit of Holiness; and it will be no astonishing thing, that he, who was God as well as Man, could do that, which none but God can do.

2. Let us consider how much Reason we have to believe, that he is able to raise us likewise. He himself has told us, *That God so loved the World, that he gave his only begotten Son; that whosoever believeth in him, should not perish, but have everlasting life, Joh. 3. 16. i. e.* That the design of his Life and Death was to reverse the Sentence of Death, that we are fall'n under, and to provide a safe retreat for our Souls in the other World, where when they  
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come thither, they shall live under his protection in hopes of being restored by him to their Bodies again. Upon which account he styles himself *the Life of the World*, and *the Resurrection and the Life*, to teach us, that we are to ground our Hopes of living again after Death upon him. And accordingly he informs us, that the Power of raising the Dead, as well as of judging the World, is committed to him: *Marvel not at this, for the hour is coming, in which all that are in their Graves shall hear his voice: And shall come forth, they that have done good unto the Resurrection of Life, and they that have done evil unto the Resurrection of Damnation*, Joh. 5. 28, 29. And the Apostle makes the general Resurrection of the Dead to be the effect of Christ's descending to judge the World: *The Lord himself shall descend from Heaven with a shout, with the voice of the Arch-angel, and with the Trumpet of God; and then the Dead in Christ shall rise first*, 1 Theff. 4. 16. Those Expressions of his descending with a shout, the Voice of the Arch-angel, and the Trumpet of God, denote the Magnificence of his appearing, and the mighty Power wherewith he shall raise the Dead. For in these Expressions the Apostle alludes to the several ways of gathering Assemblies, and especially to Tribunals, to denote, that when Christ appears again he will give a general Summons for all Flesh to appear before him.

Now the Hopes of a Resurrection is so agreeable to us, that the Scriptures frequently make use of it, as the best support for the bearing up our Minds under the pressures of this life. And what better assurance can we have of this, than that it is committed to him, whose Errand into the World was to restore Life unto it, and who in his own Resurrection has given us a proof of his Power to do it. Let the unreasonable Sceptick start Objections to perplex our Faith: Let the Atheist, like those at *Athens*, mock at the Doctrine of a Resurrection: Let both the one and the other pretend it never so impossible, that our Souls, when they have left our Bodies, should be brought back again into them; or that our Dust, when it is scatter'd, and has suffer'd so many changes as they talk of, should be gather'd together again; yet we know, and have had a proof of the Power of him in whom we believe. We have seen his Triumph over Death and Hell in his own Resurrection: And what Difficulty can it be to him who has spoiled Principalities and Powers, and triumph'd over them, who has conquer'd Hell or *Hades*, and of a Prison has made it a place of Safety and Refuge for departed Souls to give them the fruits of his Victory, and to summon them before him when he appears the second time? What Difficulty can it be to him, who has a Divine Power to find out that, which is not lost, as certainly the Dust of our Dissolved Bodies

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Bodies is not? 'Tis a Divine Power that we depend upon for our Resurrection; and he, who has promised us, that he will raise us up at the last day, has given us a proof of his Conquest over Hell and the Grave. That which he bids us hope for is not beyond the Power of his Spirit; for he has that powerfull Spirit, that can quicken a Dead Body, and make it habitable again. For that Spirit by which he raised himself is able to quicken and raise us likewise.

And therefore that portion of his Spirit, that he here communicates to us, is styled *the Earnest of our Inheritance*, as a pledge given us in hand to assure us of what he will do for us. And since it is a portion of that Spirit, by which he rose from the Dead; we are to consider it as a security he has given us, that we shall rise too: *If Christ be in you, though the Body be dead, because of sin*; i. e. Though it is a Body, that Death has the Power of, that we now live in, because Sin has corrupted it, yet *the spirit is life, because of Righteousness*, Rom. 8. 10. i. e. The Spirit is our security, that we shall live again, because its Office is to heal our Nature, and to take away that, which is the cause of Death. And *if the spirit of him, that raised Jesus from the dead, dwell in you*; i. e. If you have the same Spirit of Holiness that was in him, *he, that raised up Jesus from the dead, shall also quicken your mortal bodies by the spirit, that dwelleth in you*, v. 11. For that

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that Omnipotent Spirit, by which he rose, will produce the same Effect upon all, in whom it dwells.

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C H A P. III.

*The Assured Principle upon which Christianity teaches us to ground our Hopes of a Resurrection: viz. As Christ rose for our Justification.*

III. **T**HE Third thing that the Certainty of a Resurrection depends upon, is that Assured Principle, that God has furnish'd us with, by raising Christ for our Justification. And in considering the Import of this, and how assuredly it satisfies us, that we shall rise again, I shall do these Two things:

1. Consider what *Justification* means.
2. In what *sense* Christ rose for our Justification.

SECT. I.

I. I shall consider what *Justification* means. But I shall not here concern my self to give an account of the several Acceptations of this word among other Writers, but only to state its proper signification, as it is a principal Doctrine

Doctrine of the Christian Faith; and what that peculiar Privilege is, which *St. Paul*, who does mainly and more fully insist upon it in his Writings, than any other of the Sacred Writers intendeth by it. And for the better understanding it, we must consider, that it is a Juridical Term, and is properly the Act of a Judge, and has a respect to his Sentence. And accordingly in Scripture it sometimes signifies to do Justice in general, whether by acquitting or condemning a person, that stands charged with a Crime according to the true and strict Merits of his Cause. In which sense the Prophet *Isaiah* useth it, *chap. 43. 9. Let all the Nations be gather'd together, and let the People be assembled; i. e. Call a Court, and let them bring forth their Witnesses, that they may be justified; i. e. that Justice may be done them.* In other places it signifies the *acquitting or discharging* an accused person from the Punishment, that the Law threatens the Crime with, that he is charged with. This Justification or acquitting an accused person is either Legal, according to the Rules of strict Justice, or it is of Favour and Grace. The former is the acquitting an Innocent person, or the declaring him, who has stood his Tryal, not to be guilty of the Crime charged upon him. In which sense it is taken in the following Texts, *Deut. 25. If there be a Controversie between Men, and they come into Judgment, that the Judges may Judge them; then they shall justifi-*



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*He shall justify the Righteous, and condemn the Wicked : i. e. They shall proceed according to strict Justice, and give Sentence according to Right ; the same Sentence as the Law gives in the Case, without any partial respects to the Persons, whose Cause is before them : He that justifieth the Wicked, and condemneth the Just, even they both are an Abomination to the Lord, Prov.*

17. 15.

The latter is the dispensing with the Rigour of the Law, and remitting the Punishment, that a guilty person has deserved, in favour, or in respect to the Mediation of an acceptable person. And of this nature is that Justification, which *St. Paul* speaks so frequently of ; and which the Christian Religion, which is a Law of Grace, does make known to the World. For if God's justifying us did mean no more than his declaring those to be Just, who Legally are so, there would be no standing before him : *If thou, Lord, should'st mark iniquity, O Lord, who shall stand ? Psal. 130. 3.* There would be no escaping from Death, when once it has laid hold upon us, if there was not forgiveness with God : For he that transgresses a Law, that threatens Death, must die by that Law, unless Mercy interposes. The Law, that condemns him, does for ever determine of his Condition : And it is not possible that such a person should be Justified but by a Pardon. When therefore God justifies a Sinner, he does not pass the same Sentence upon him as the Law,

Law, he has transgressed, does: For then there could be no such thing as Justification at all in our Circumstances. For whom the Law condemns, God must do so too, if his Judgment be Legal. But when he justifies a Sinner, he justifies him, whom the Law condemns. And when he does this, it must be by remitting the Severity of the Law, and sparing the Life of the Offender out of mere Grace and Mercy.

And of this nature is the Justification, that the Gospel speaks of; only with this difference, That it does not only respect us as Sinners, such as by Transgressing the Divine Law have deserved to die, but such as for our Disobedience are already condemned to die. So that it is God's Act of Mercy towards *Adam's* condemn'd Race, whereby through the Mediation of his Son he is pleas'd to remit the Sentence of Death, that in *Adam* we are fall'n under; and to restore us to a state of Probationership for Immortality and Glory. For my part, I know of no other Justification, that the Gospel, which is designed to be a Remedy to the Mischief, that by the first Transgression is come upon us, speaks of as a Blessing we are already possess'd of, but this of acquitting us so far from the Sentence that is already pass'd upon us; that we shall not die Eternally, because we are already condemn'd to die, but shall assuredly live again.

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I know indeed, that in our Gospel-state we stand in need of Mercy for innumerable Sins, that we are daily guilty of; and for all the Sins, that we do commit, the Gospel does assure us of Pardon upon our sincere Repentance; *i. e.* that God will justify us. But it is not upon account of this Mercy, that we are in a justified state, but of that favour alone, that has remitted *Adam's* fault to us, and assures us of a Resurrection to Life again. But after this we must expect to undergo another Trial, whether we deserve the Forgiveness, that is with God; *i. e.* Whether our Repentance for our own Sins, and our Endeavours to do the Will of God in our Gospel; *i. e.* Our justifying state have been so sincere, that he will accept of it. And this will be, when the Author of our Religion shall come to try, whether we deserve the Life, that he will raise us to. Then he will justify all his sincere Followers; but his Justifying at that day means his accepting and approving of the sincerity of our Faith and Repentance according to the very Terms of the Law of Mercy, that he has given us to live by. But then this supposes, that we are in a justified state, as we are discharged from the Eternity of the Punishment, that *Adam's* Transgression has exposed us to, otherwise we could not rise again, nor would there be any need of a second Judgment to be pass'd upon us. By being thus justified, our Gracious Redeemer puts us into the state of Probationers  
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for Immortality. So that so long as we are in this World, we are in our state of Trial, whether we will chuse Life or Death; not in such a justified state, that we may assuredly say of our selves, that we shall undoubtedly be glorified. For thus we shall not be justified, till our Lord comes the second time to try, what use we have made of that Mercy, that set Life and Immortality before us. But for the clearing this matter, I shall observe,

1. That our Justification is a delivering us from a state of Condemnation. For nothing is more plain in the Holy Scriptures, than that it does suppose a Judgment to be already pass'd upon us; and that we are in a condemn'd condition. For it is that Mercy whereby we are discharged from some punishment, which we have deserved and are adjudged to. It is not God's declaring our Innocency, or a Legal adjudging us to an Immortal state; because the Law, whereby we should have been thus Justified is Transgress'd, and we are condemned to die for that Transgression. Thus indeed *Adam* would have been Justified; for if he had not sinned, he would not have deserved to die; and if he had not merited Death, according to the Law of entire Nature, by which he was to live, he must have lived an Immortal life; *i. e.* He would have been made Immortal, without being justified from Death, as now we must. In this case there would have been no need of Mercy to assure Immortality to him, that

that had no Crime for Mercy to pardon, nor no Punishment for Grace to save him from.

But the case is not thus with us: For the Scripture saith he has *concluded all under sin*, Gal. 3. 22. *i. e.* He has already given Judgment upon us, and therefore his Justifying us cannot be by declaring us Righteous according to the Law of Integrity; but by acquitting us of the sin, he has concluded us under. And what other Judgment is it, that the Apostle has a respect to in this Expression, but that which he gave upon *Adam*, when for his Disobedience he condemn'd him to die. God, 'tis true, does in a secret and invisible way govern and judge the World in all Ages of it. He hurls contempt upon Princes; he humbles the proud, and makes a Land barren for the wickedness of those, that dwell therein. And when he does any thing of this nature, he concludes that sinfull People under their own Sins, whom he punishes for their Wickedness. But yet these and such-like Calamities, though they are the Judgments of God, and argue him to have pass'd a doom upon such a People: Yet it is secret, and does not determine of Men's state and condition any further than as to the Temporal comforts of this life. But the sin, that the Scripture tells us, we are concluded under, does respect all Men, and the Judgment it speaks of, had finally determin'd of our state, had not Mercy interposed. And of this nature was the Sentence, that God pass'd upon

*Adam:*

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*Adam* : For his Judging him was of the same nature, as the great Judgment at the End of the World will be. It was open, and by way of Process and Accusation. *Adam* was cited, charged, admitted to plead for himself, and at last convicted and condemned. And this Sentence did determine of the final condition of Mankind appointing him and his Posterity irrevocably to Death. So that he had died immediately, and this Wrath of God would have lain upon us for ever, had not the Divine Mercy contrived a means to justify and save us. And since it is by vertue of that Sentence, we all die, we are concluded under the guilt of *Adam's* sin: *i. e.* We know our Doom, and what we are to expect upon the account of that corrupt and mortal Nature, that we receive from him.

If then Justification be from some punishment, that we are already condemned to suffer, it must be from this of Dying; because no other Sentence is as yet pass'd upon us. And unless we be discharged from this, it is in vain that we have a new Law given unto us: For we are not capable of Immortality till we are pardon'd the fault for which we are condemned; and no Man can qualify himself for a Blessing, that he is not capable of. This is the account of Justification, that *St. Paul* gives us, when he opposes it to Condemnation, and makes it to consist in the Abolishing of Death: *Forasmuch as the Children are partakers*

takers of flesh and blood, he also himself took part of the same, that through Death he might destroy him, that had the power of Death, that is, the Devil; and deliver them that through fear of Death were all their life-time subject unto bondage, Heb. 2. 14, 15. *i. e.* The reason of Christ's Incarnation and Death was, that he might bear our Punishment, and set our Minds at rest, which upon the account of that Sentence, that doom'd us to die, are full of Anxiety and Trouble at the thoughts of losing a Life, that we are so fond of. He under-went all that we account an Evil in Death; His Body was turn'd to a Carcase, and his Soul went to Hell, or the place whither Death transports our Souls, that state where the Devil designed when he robb'd us of our Immortality, to erect a Tyranny over the Souls of Men; where having vanquish'd that wicked Spirit, he return'd triumphant with the spoils of our Enemy to his Body again: And therefore, as St. Paul saith, *there is no condemnation to those that are in Christ Jesus*, Rom. 8. 1. In which words he has not a respect to the last Judgment, in which all Flesh shall be Eternally sentenced either to an Immortal Life, or an Eternal Death; as if no Christian need to fear being condemn'd at that day. For there are, no doubt, many vicious and leud Christians, that will be judg'd unworthy of the Name they bear, and of the Hopes that belong to it. But his meaning is, that they are absolved and acquitted



acquitted from the Sentence of Death, that *Adam* and his Posterity long since received; that their Souls being rescued out of his hands, who has the Power of Death, shall at the Resurrection return in a Triumphant manner to their Bodies again; which is the great Privilege we have by Jesus Christ. For these words are an Inference from what he discoursed in the foregoing Chapter, where he consider'd and complain'd of the Misery of Man's Natural state, as we are obnoxious both to Sin and Death: *Oh wretched Man that I am, who shall deliver me from the Body of this Death?* Rom. 7. 24. And sets before us the Goodness of our Christian state, which assures us of pure and glorious Bodies, Bodies perfectly deliver'd from Mortality, and those corrupt Affections and Appetites, which *Adam's* Sin has let loose upon us: *I thank God through Jesus Christ our Lord*, v. 25. So that they who are in this state, and take care to approve the things that are Excellent, that they may be sincere and without offence till the day of Christ, are in as good a condition, as if Sin and Death had never enter'd into the World: *For there is no Condemnation to those that are in Christ Jesus: i. e.* By Christ we are deliver'd from the Body of this Death, or this Mortal sinfull Body; And shall for ever enjoy the benefit of this Deliverance, if we *walk not after the Flesh, but after the Spirit*. And in this respect *Jesus Christ* is styled the *second Adam* in opposition  
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to the *first*, from whom Sin, Mortality and Death are derived to us. That as by the Apostasie of the first, we are condemned to die, by the Obedience of the second we are discharged from so dreadfull a Punishment, and restored to the Hopes of living again. And this he discourses more fully in the fifth Chapter, where having observed the Calamity of that Mortal condition; we are doom'd to, by reason of *Adam's* Transgression; he magnifies the Grace of God in this respect, That through the Redemption we have by *Jesus Christ*, we are deliver'd from this Effect of *Adam's* Offence: *As by the offence of one, Judgment came upon all Men to condemnation: i. e.* As all Men were condemned to die for *Adam's* sin, *even so by the Righteousness of one, the free gift came upon all Men to justification of life, v. 18. i. e.* All Men were discharged from the severity of this Sentence, and allowed the liberty of providing for a Life, that is Eternal; as if they had never sinn'd, nor ever been condemn'd to die. It is true, the Apostle discourses as if it was not *Adam's* sin alone, but our own too are the Reason why we die; and consequently, that our Justification is not from *Adam's* Offence only, but from those many, that we are guilty of. *By one Man sin enter'd into the World, and Death by sin: and so Death passed upon all Men, for that all have sinned, v. 12. i. e.* All Men die as well as *Adam*, because all have sinned as well as he: *For untill the Law*  
*sin*

*fin was in the World.* And again, *Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, v. 13, 14. i. e.* All that lived between *Adam* and *Moses* died, though they did not Transgress a positive Law as *Adam* did, but only sinn'd against the Law of Nature.

But if we look a little narrowly into the Apostle's discourse, the contrary will be evident. For when he instanceth in a time, when there was no Law, that condemn'd Men to die for their own Offences, his design is to prove, that the Sin and Judgment, that pass'd upon *Adam*, does reach to all Men : *For what account else shall we give, saith he, of the Death of those, that died before the Law of Moses was given.* They sinn'd, 'tis true ; but that could not be the Reason why they died, because they were not under any Law, that threatn'd them with Death, if they sinned ; and therefore since they died, it could be by vertue of no other Law, but that by which *Adam* was Judg'd and Condemn'd. He does say indeed, that *Death pass'd upon all Men, for that all have sinned* : Yet Sin is not imputed where there is no Law, which was the case of all, that lived between *Adam* and *Moses*. The summ then of the Apostle's discourse is this, That *Adam's* Sin, and the Judgment, that was pass'd upon him, is the Reason, why all Men die ; but we are not to think, that Men die only for *Adam's* Sin in such a sense, as if themselves were not

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Sinners :

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Sinners: For though all have sinned, yet all die because of *Adam's Sin*.

*Obj. But if this be the meaning of the Apostle, how comes it to pass, that he tells us, afterwards, that the free gift is of many offences unto Justification?*

*Ans.* To which I reply; That though by the undertaking of our gracious Mediatour, we are justified from our own particular Offences; *i. e.* Are put into such a state, that we have no reason to fear being condemned, when we come to answer for our own Actions, if with sincerity we conform our Lives according to the Rules of the Gospel, though we be guilty of many Errours and Mistakes: Yet it is plain from what he discoursed before, that it is *Adam's Offence* alone is the reason, why we die; because it is for *Adam's Offence* alone, that we are born Mortal, and are under a Sentence of Condemnation. But by being justified from *Adam's Sin* and Condemnation, we, by sincerely submitting to the Law of Grace, are acquitted of all those particular Sins, that in our Natural state we are guilty of. Because *Adam's Sin* being the Root and Original cause of our own particular Offences, by being discharged from the Punishment, that *Adam's Sin* brought upon Mankind, we, upon our embracing the Law of Grace, are accepted by God to a liberty of working out our own Salvation,

vation, notwithstanding our own Sins. The many Offences, that the Apostle here speaks of, are those that in their Natural state Men are guilty of. For of these alone he spoke in the foregoing Verses, when for the proving it was for *Adam's* Transgression that we all die, he instanced in those, that lived between *Adam* and *Moses*, who were not under the Government of any other Law, but that of Nature; and therefore did not die for their own particular Offences. And of these he tells us the free gift is to Justification as well as of *Adam's* Sin; because by being discharged from the Punishment of *Adam's* Transgression, we shall not be condemned for those, that no positive Law does threaten with Death. But as for those Sins, that in our Christian; *i. e.* our Justified state we are guilty of, we must be justified or condemned for them by the Sentence of our Mediatour according to the very Voice of the Law, that he has given us to live by.

2. Then Justification puts us into a possibility of living again after Death for ever. For since it is the taking off from us the Curse, that is come upon our Nature for the publick Transgression of our first Parents, it takes away that, which is the Cause, why we die; and which, if it was not taken away, would for ever hold us in a state of Death. The Reason why we die, is, because God has doom'd us to it; and that which is the Reason, why we

die, would be a Reason too, why we should never live again, if God in Mercy had not pitied our Condition, and absolved us from the Guilt, for which we are condemned to die. For as it is upon the account of God's Wrath, that we die; if we had for ever lain under that Wrath, we must for ever have continued in a state of Death; *i. e.* according to the Sentence God had pass'd upon us, we had forfeited the Immortality of that Life, that consists in the vital Union of the Soul and Body. So that the import of the Sentence of Death, we fell under, was nothing less than an Eternal separation of the Soul and Body. A Doom, that adjudged the Body to Dust for ever, and the Soul to live without its Body under the Dominion of that Evil Spirit, that seduced us, and the dreadfull Marks of the Divine displeasure for ever.

And as this is the meaning of that Judgment to Condemnation, that is come upon all Men; so the meaning of that free gift, that is come upon all Men to Justification of Life, is the hopes of rising again to that Immortality we lost. For by Justifying us, God acquits us from the Punishment, he had condemn'd us to; and by withdrawing that Wrath from us, which sentenced us to an Eternal Dissolution of the Soul and Body, he puts us into a hopefull condition of living again for ever. As when he condemn'd us, his Justice laid us under an obligation of satisfying his Wrath by a perpetual

tual separation of our Souls from our Bodies. So when he justifies us, his Mercy re-instates us in his Favour; and by discharging us from the Curse, we are fallen under, gives us an Assurance, that Death shall not be Eternal, but that there will come a time, when our Bodies shall come out of their Graves, and our Souls and Bodies shall happily be united again. So that,

3. Justification is an Act of mere Mercy and Goodness. It is mere Grace and Favour, that spares the Life of a Criminal, when he is condemn'd to die. For in such a case, he can have no hopes of living, unless he who has the Power of Life and Death does by reversing the Sentence save him from the Punishment. Whereas a Law, that allows him the liberty of atoning for his fault, by doing something, that shall carry Merit in it, does put it into his own Power to escape the Punishment. Now God's justifying us is not by declaring, that though we have done that, which his Law condemns, yet we have done that which according to the Terms of his Law must acquit us; but by declaring, that though he has condemned us for Transgressing a Law, that threatened us with Death, yet he will not inflict the Punishment upon us in its utmost rigour, but of his own Goodness will give us our Lives again. And accordingly the Apostle informs us, *That after the kindness and love of God our Saviour toward Man appeared, Not by Works*



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*of Righteousness, which we have done, but according to his Mercy he saved us: That being justified by his Grace, we should be made Heirs according to the Hope of Eternal life, Tit. 3. 4, 5, 7.* In which words he informs us, that we are not justified as Innocent persons, or such as having merited our own Lives, cannot be condemn'd without Injustice. *Not by Works of Righteousness, which we have done; i. e.* Not because we have done nothing worthy of Death, or having deserved to die, have expiated our faults by some meritorious Works. For Justice it self is no dreadful thing to those, that have not deserved to die, or that have merited their Lives. The former way we all should have been Justified, if we had not lost our Innocency; for then it would have been by rewarding an innocent and sinless Creature with a legal Recompence, the adjudging a Creature, who had not merited Death, to an Immortal state. And the latter was the way, that the *Jews* depended upon; who were persuaded that their legal Services were highly meritorious in the sight of God. The Vanity of which persuasion *St. Paul* does frequently expose; and lets us know, that we are Heirs of Life upon no other account, but because the kindness and love of God our Saviour hath appear'd to us; and because Mercy and Grace have interposed in our favour, and the forfeiture of Eternal life is remitted to us. And accordingly the Gospel is not only styl'd *The Gospel, and Word*

*Word of Grace; i. e.* That Dispensation, wherein God does make known his abundant Goodness to us, whom his Justice had doom'd to die; or that Revelation, wherein he acquaints us with his good will to us in remitting the rigour of that Punishment, we are condemned to suffer. But *Eternal life; i. e.* The Life we shall live after the Resurrection has united our Souls to our Bodies again, is styled *the Gift of God*, to inform us, that all the Hopes we have of living after Death does depend upon the good pleasure of God.

The Immortality, 'tis true, which was to have been the Reward of *Adam's* Innocency, was the Gift of God too. For no Creature can be Immortal, but whom God makes so: But yet an innocent Man was both capable of Immortality, and would have had a legal Right to it as the Reward of his Innocency. But God's justifying a Criminal, Condemned Race, is his removing a legal incapacity for Eternal life, before we can be in a condition of receiving it as a Reward for any thing we can do.

Obj. *The Scripture, 'tis true, ascribes our Justification to Faith: And if Faith be the Reason or Condition of our Justification, how can that be the sole Act of God's Mercy, which is not granted us but upon such a Condition?*

Ans. To which I reply; That our Justification is of two kinds: The one is from the

Judgment, that is come upon us to Condemnation; The other is to that Eternal life, which in this we are Probationers for. The former is by way of mere Grace and Favour, *not by Works of Righteousness, which we have done*, and is the foundation of that Hope, which is the Motive wherewith our Religion perswades us to a Holy Life. And this our Saviour styles a *passing from Death unto Life*, or to a Liberty to take care of our Lives again. The other is in a legal way, by those Works of Righteousness, that the Law of Grace, we are obliged to live by, does require of us. The benefit of the former we enjoy in this Life, as it puts us into such a Condition, that we may labour in hope: The other is what we expect when our Lord shall come the second time unto the Everlasting Salvation of his faithfull Servants. And this is the meaning of the Apostle, when he saith, *The free gift is come upon all Men unto Justification of life*. Where, by the *free gift*, we are to understand God's mercifull acquitting us from the Judgment, that in *Adam* came upon all Men; And this free gift is come upon all Men, that by living according to the Gospel, we might provide for Eternal life; and at the last be justified or declared meet to be partakers of Eternal life according to the Terms of this New Covenant, by which we are to work out our Salvation. The summ then of this matter is this:

1. That

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1. That upon the account, and for the sake of his Son's Death, God of his mere Goodness has remitted the Sentence of Death, that we, as *Adam's* Posterity, are born under. And thus we are in a Justified state here in this Life. Thus *St. Paul* tells us, *We are justified freely by his Grace through the Redemption, that is by Jesus Christ, whom God hath set forth to be a propitiation through Faith in his Blood, to declare his Righteousness, that he might be just, and the justifier of him, that believeth in Jesus,* Rom. 4. 25, 26. Where the Apostle makes our Justification to be that Act of his Goodness, whereby through the Mediation of his Son he discharges us from the Obligation to suffer Eternal Death, that his Justice had laid us under. The only difficulty in these words is, That the Apostle seems to make Faith the Condition of our Justification; saying, *Whom God hath set forth to be a propitiation through Faith in his Blood.* But the meaning is not, That God does only pardon those, that believe; for how then could our Saviour tell us, *That all, that are in their Graves, shall hear his voice; and that those, that have done ill, shall come forth, as well as those, that have done well.* Which implies, that all Men are thus far Pardon'd: For none, that are condemn'd to die, can have their Lives given them again, but by vertue of a Pardon. But the meaning is, That God set forth his Son to render him so propitious to us, as to accept of the Righteousness, that is by

by Faith, to our Everlasting Justification. So that,

2. Being thus by the Divine Mercy put into a Justified state, God has given us a new Law, by which, he expects for the time to come, we should govern our Lives.

3. That the Righteousness, which God accepts of, and will reward with Eternal life, is the Conformity of our Lives to this new Law of Faith, that he has given us.

4. That at the last we must undergo a public Trial, when the Justice of our Mediatour will declare those to be Just and Righteous, who live according to this Rule. So that the Justification, that is by Faith, does properly relate to the Sentence of our Mediatour, whereby at the Day of Judgment he will declare the sincere Observers of his Will to be Righteous. And therefore the Apostle saith, *We are justified freely by his Grace; i. e.* Have our Lives, which we had forfeited in *Adam*, restored us in Christ, that he might be Just, and the Justifier of him that believes: *i. e.* That his justifying the sincere Christian at the last might be an Act of his Justice: Or, that when we come to be Judged at the last day, Justice may declare the Righteousness of the sincere Christian. So that the Justification that is by Faith, denotes a freedom from the Danger of that second Death, that the Gospel threatens those, that disobey it with. It is a second discharge from another kind of Punishment, than that  
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we are condemn'd to as the Sons of *Adam*, and does suppose us to be in a Justified state from the Judgment, that *by one Man's offence is come upon all Men*: Or rather it is God's owning our Righteousness to be according to the Gospel Rule; that Righteousness, I mean, which has the Promise of Eternal life.

*Obj. If it be said, that according to this account, no Man is justified by Faith at all in this life, but that all the privilege we can be said to have by believing is, that we shall be justified at the Day of Judgment; whereas the Scripture speaks of it as a privilege that belongs to our Faith in this life.*

*Ans.* I answer; That it no otherwise belongs to it, than as it gives a Right to, and assures us of it, when our Gracious Mediatour shall come to Judge us. Faith, I mean the believing the Gospel to be the Rule of our Righteousness, and living according to it, is the fulfilling of that Law of Grace, that our Saviour has instituted; and accordingly this Law does justify those, that thus fulfill it in this life; *i.e.* It denounces no Judgment against them. But who have this Faith, that the Law of Christ approves of, and promises Eternal life to, and who want it, will be the work of the future Judgment to discover. So long as we live by the Rules of the Gospel, this Law of Christian Righteousness does assure us, that the Reward  
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it promises does belong to us ; *i. e.* that we have a Right to it. But whether we shall receive it, does not depend upon the present Sentence it gives of our case, but upon that which will be pass'd, when the time of our Trial is over. For the Faith, which is said to justify us, may be renounced, and the Gospel disobey'd ; and in this case we cannot be said to be in a Justified state by vertue of the Faith, we once had, or the Obedience we once paid to the Gospel. It justifies the goodness of our Lives for the time past, if they have been according to this word of Faith ; but whether it will justify us to Eternal life, is not to be said till we have finish'd our Course and stood our Trial. So that this is not the Justification, which we have by vertue of Christ's Mediation ; For that is a State we are already put into, and is a Blessing that belongs to us in this life ; whereas this is a State, we shall be put into, when we are judged again.

4. Then Justification is a state of Trial, how we will use so great Mercy as God vouchsafes us therein. For had there not been a Reversal of the Sentence, that doom'd us to die, we must have died without Mercy, and without Hopes of ever living again. Then all our Prayers and Tears and Repentance would have been of no advantage to us for the bettering our Condition, and preserving us from Death : But Justice would require that we should suffer the Punishment, we were condemn'd to. Judg-  
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ment being given upon us, there remained nothing but a fearfull looking for of the Execution of it, which all the most earnest Sollicitations and Entreaties, we could make, would not have saved us from. For to be in a Condemn'd state, is to be Dead in Law ; And he that is in such a condition, has lost his opportunity of preserving himself by obeying the Law, that has already condemned him. Such was our case, when God had given Sentence upon us ; for then it was too late to think of preventing our dying Eternally, and falling under God's Wrath, when we were already under it.

But by acquitting us from this Sentence, he has set Life and Immortality before us again, and puts us to a new Trial, whether we will grow wise by so great a danger, as we have escaped, and take warning by the Judgment, that came upon us in *Adam*, to save our selves for the future from the Wrath to come. It is a very great mistake, if we believe our being in a Justified state does certainly assure to us an Immortal life ; and is a Reason, why we may be confident, that we shall not be condemned in the Judgment to come. There would be no reason of another day of Judgment, if Justification did import thus much : Neither is *St. Paul* to be understood in this sense, when he saith, *Who shall lay any thing to the charge of God's Elect ? It is God that justifieth, who is he that condemneth ?* Rom. 8.

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33, 34. For his design was to encourage the Christians of his time to a steadfastness in the Faith, notwithstanding the Rage and Violence of their Persecutors. For though they were condemned and put to Death for the sake of Christ, yet the Sentence of their Enemies signified nothing to, and could do them no great hurt, because it took away a life, that God would restore them with advantage. *It is God that justifies*; and since he has so far remitted his own Sentence, that you shall rise again, *who is he that condemneth*, or presumes to take away your life? He delivers you over to a Death, that will not hold you long, because God has justified you. Justification then assures us, that we shall rise again, though Divine Justice has condemn'd us to die: But it does not assure us, that we shall certainly live for ever, when we are risen, because that depends upon the Improvement, we make of the Mercy God has shown us. For unless we be so qualified, as the Gospel requires we should, we must be condemned, and die another Death. The state, that *Adam* was created in, was a state of Trial. For though he was Innocent, and consequently free from all the vexation and perplexity, that Guilt occasions; yet he was neither so perfect nor so happy, as God designed he should make himself. The Innocence, in which he was created, does not imply, that he was made as perfect, and as excellent a Creature, as it was possible for him

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to be: I mean, that his Soul was so stored with all Spiritual and Divine Perfections, that he could not possibly by Improvement make himself a more noble and excellent Creature than he was. He had, without question, all those Perfections, that are Natural, otherwise he could not have been sufficiently qualified for such an Improvement of himself, as God expected from him. He was, I mean, perfectly free from that Cloudiness of Mind, that suffers us not to discern things, as they are, and had none of that false Bias upon his Will, as renders a virtuous Course difficult to us. But yet these Natural Perfections were capable of Improvement. For though as he was no way disposed to Vice, so he wanted those dispositions to Vertue and Goodness, which are not acquired but by repeated Acts; and which when they are laid in the Mind, do give Reason a greater strength and vigour, and do the more readily turn the Will to the Approbation and Choice of Vertue. Now that this Improvement of his Mind to such a confirm'd state, that Temptations should neither hurt nor reach him, was his business, is evident from that Threat of being hurl'd into a Mortal state, if he disobeyed the Law of his Maker, that the Scripture gives us an account of.

This shows that he was a Probationer for Immortality, and that this was to be the Reward of his Labour, when by the Practice of Divine Vertues, he had exalted his Nature to  
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an Impeccable state; I mean, when he had laid such strong Inclinations to Vertue in his Mind, as to live in the Practice of it by a Natural disposition.

And as this was the state, *Adam* was created in, and is the Natural state of all Mankind, because the Powers of our Nature, if there was no Corruption in us, are not so pure and excellent, but they may be still Exalted; The mischief, that Sin let in upon us, was the putting an End to this state, by subjecting us to the Wrath of God. For when God gave Judgment upon *Adam*, had not his Mercy laid a design to recover us, all hopes of advancing our selves to an Immortal state, had been at an End. And considering how low our Souls sunk into Sensuality by yielding to the Temptation, that undid us, there was no Moral possibility, that we should raise our Nature, so corrupted, to a state of Impeccability again. So that the Judgment that God gave upon us, and the state he doomed us to, was no other than the Natural consequence of our Apostasie. Upon which account we have no Reason to complain, that he has dealt severely with us in condemning us for one Sin, because that one Sin put us into such a condition, that we could never have improved our Nature to such an Excellency as Innocent Man might, and was required to do. Men are very apt to think it hard, that God should give such a Sentence upon *Adam*, and in him upon us, as took from

us the liberty of trying, whether we could recover, what he had lost, and by a greater Application of our Minds overcome all those mighty Difficulties, that Sin had laid in our way to the Perfection, we were to aspire after. But they, who think it hard, do not consider the waste, that Sin had made in our Natural Powers; and that it would have been no kindness to have tried us any longer in that way, as *Adam* was to have improved himself, but a Cruelty; because we could not. For it would have been a very hard thing to have held us to that Duty, which we are utterly disabled for.

And now since it was upon these Terms, that God plac'd Man in this World, and the Duties of our entire Nature were become Morally impossible, when he determined to put us upon another Trial, he justified us from the Sentence, that he had passed upon us for our Mischance in the first. And this I take to be the great Blessing and Advantage of our being in a Justified state; That being discharged from Death as a Punishment of Sin, *i. e.* from the Eternity of it, we are tried by the Divine Mercy, whether the Hopes of Immortality will yet make us dutifull and obedient to him. God's justifying us is to put us into our Original state of Probation for an Immortal Life. For as his condemning us put an End to this state, because they, whom he condemns, have lost the opportunity for Improvement: So his

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Pardoning takes off the Impediment to Improvement, and puts Life again into our hands to take care of. But when, I say, it puts us into our Original state, I do not mean that, which *Adam* was in, before he sinn'd; for such an Improvement as he was capable of making, before Sin had corrupted his Nature, is not possible to us. But the Original state, I speak of, is that of being Probationers for Heaven, though the Trial, we are put to, is suited to the infirmity of our Condition. It is not expected, that we should live as Innocent Man might have done, nor improve as he ought to have done; for God has condescended to such a Righteousness, as our maimed Powers are able to reach to. A Righteousness, that is by Faith; and it is expected, that we should be sincere and hearty in our Obedience to this Law of Grace, though we cannot arrive in this Life to such a state of Impeccability, which was the Work, and was to be the Aim of Innocent Man. And to this purpose we are Exhorted to *work out our Salvation, and by a patient continuance in well-doing to seek for Glory and Immortality*; which, and many other places of Scripture, would be insignificant, if we were not to consider this Life as a state of Trial. For to what purpose are the Exhortations of this Nature, if we must still die as condemn'd Criminals, that have no right to Life at all? When therefore these Exhortations are made to us, they suppose, we are discharged from  
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the Sentence, that will not let us live; and that if we make but a good use of this Mercy, the former Sentence will not be rigorously executed upon us; but that we shall live again, and when we do live again, shall be Immortal. But if we neglect so great Salvation, and continue to prefer the Pleasures and Enjoyments of a Sensual life, before the Joys and Glories of an Immortal state, though we do not suffer the Death, we are doom'd to, when God so solemnly Judg'd *Adam* to die; yet, which is worse, even after we are risen to Life again, we must undergo a second Judgment, and be condemn'd to die a second time.

SECT. II.

*How Christ rose for our Justification.*

II. **I** Come now to consider in what *sense* Christ is said to have risen for our Justification. From whence not only the Certainty, that there is a Resurrection, but, that we shall rise again, will appear. Now his rising from the Dead is an Exemplification of the great Blessing of our Justification. For a Creature, that dies, can no otherwise be Justified; *i. e.* discharged from such a Punishment, but by rising to Life again. So that Christ's rising for our Justification does imply these things.

1. That God discharged him from the Punishment, that he bore for our Offences.
2. That he has received Power to justify us.



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1. His rising for our Justification, means his being discharged from the Punishment, he suffer'd for our Offences. If we consider his Resurrection with a respect to himself; and his Sufferings as personal, none can deny, but God did in a very glorious manner bear witness to his Innocency thereby, and acquit him of those Crimes, wherewith his Accusers charged him, and that unjust Sentence, that his Enemies gave upon him. When he was taken by wicked hands, and haled before a Judge; when he was accused, condemned and executed upon a Cross between two Thieves, he appear'd as a vile Criminal in the Eye of the World, according to what the Prophet *Isaiah* spoke of him long before; We esteem'd him *stricken and smitten of God and afflicted*; i. e. That a just Providence had deliver'd him up to suffer a deserved Punishment. But when he rose to Life again, he was justified in the sight of Angels and Men to be that Holy and Innocent Person, that had done nothing worthy of Death. This his Enemies were so sensible of, that when his Apostles publish'd to the World, how that he was risen again, they exclaim'd against them, and by Threats and severe Usages endeavour'd to silence them, because they brought his Blood upon them. This was a visible Justification of his Innocence: For no other way was more effectual to take away his Reproach, and to procure him Honour among Men, than by giving him the Life, that was taken from him.

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This indeed was his own Personal Justification. But it teaches us, That it is not agreeable to the Nature of Justice, that Death should hold those that are Innocent. And although we cannot plead our Innocence to excuse our selves from Dying, yet when the Offences, for which we die, are pardoned, Justice can no longer consider us as under an Offence. For since Death is a Punishment for our Offences, the same Mercy, that pardons the Offence, does likewise remit the Punishment; *i. e.* it gives us a Right to our Lives. And it is but just, that we should have our Lives restored; *i. e.* that we should rise again, when Justice can no longer treat us as Offenders by keeping us under the Power of Death.

And in this sense God by justifying his Son, has likewise justified us. For though he was Innocent, yet for the accomplishing the Redemption of Mankind he was content to charge himself with the Sins of the whole World. And as it was by Sin, that Death enter'd into the World, he, who would bear our Transgressions, was, according to the just Judgment of God, that doom'd sinfull Man to die, appointed to bear our Punishment likewise. So that his Resurrection is not only an Argument, that God looked upon him as a Righteous Person, that had been unjustly condemned to die, but as a Person, that having sufficiently satisfied for the Offences for which he died, Justice had no right to keep under the Power of Death.

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As it was an Attestation of his Innocence, and the spightfull Accusations, that his Enemies load'd him with, it was an Act of Justice; *i. e.* it was Justice that acquitted him from the unjust Sentence of *Pontius Pilate*. But as it was a freeing him from the Punishment of the Offences for which he was deliver'd, it was a mercifull Discharge from an Obligation to Punishment. So that since he was deliver'd for our Offences, and died because a Sentence of Death was pass'd against Offenders, his Rising again is a visible Declaration of that Mercy, that pardons Offences. For he, who dies upon the account of Sin, must rise from under a Sentence of Condemnation, when he returns to Life again. And thus it was, that Christ rose: He rose from under a Curse, and was deliver'd from Death, not as a Calamity, but as a Punishment. And since his Resurrection was of this nature, let us consider, in what respect it is for our Justification. Now as to this matter, we may observe these things.

1. That by rising from the Dead, he has given us an instance, that it is possible, that a Creature, that is condemn'd to die, because of an Offence, may rise again.
2. That that Justice, which has condemn'd us to die, is fully satisfied, and therefore we shall rise again.
3. That his Resurrection was not a Personal Privilege, but the Triumph of our Representative

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sentative and Mediatour, over Death; and consequently a publick Discharge of Mankind from the Sentence of Condemnation.

I. That by rising from the Dead, he has given us an instance, that it is possible, that a Creature, that is condemn'd to die, because of an Offence, may rise again.

One of the greatest Difficulties, that lies against this Doctrine, is this; That we are condemn'd to die by the just Judgment of God, and undergo it as a Punishment of our Sin. For is it possible that a Punishment, when it is inflicted, a Sentence after it is executed, should be reversed? A condemn'd Person, before the Sentence is executed upon him, may be relieved and pardon'd. And if we were not deliver'd over to Death at all; *i. e.* if we did not see Men die, it might easily be believed, that we could live an Immortal life. But when we are condemn'd, and die, because we are condemn'd, it appears too late to hope for a Pardon after the Punishment is inflicted.

But this will be no such difficulty, if we consider, that the Divine Mercy provided, that the Death, we are adjudged to, should not be Eternal by promising, before Sentence was given upon us, That *the seed of the Woman should bruise the Serpent's head*. So that although Justice did require, that we should lose our Lives for ever as Malefactors do, and does,

'tis true, inflict such a Death upon us, as for ever separates us from this present World, what Difficulty can there be in a Resurrection, which restores us no more, than what Divine Mercy reserved for us, when his Justice condemn'd us; and is the fulfilling of that Original Promise made to *Adam*. Had we been condemn'd never to live again neither in this life nor in another, Mercy could not have saved us, when once the Sentence had been executed upon us: because a Pardon would then have come too late to save us. But when it is only a Death, that deprives us of the Hopes of living again in this life, that we are condemned to; our being condemned to such a Death, cannot render it impossible, that we should live again in another. This is the difference between the Death, that we are all condemned to already, and that, which wicked Men, will be condemned to in the Day of Judgment. This deprives us only of the Hopes of living again in this life, but not in another; and therefore a Resurrection from the Death, we are now condemned to, is not impossible upon the account of the Sentence we are fall'n under. But that will deprive them of all hopes of living again after it, because there is no other World beyond that for them to hope to rise to. So that wicked Men, when once they are condemned to lose the next life, must die Eternally; because it is impossible, that any Mercy should save them, who are condemned both

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to lose this life and the next too, beyond which there is no other life to be expected. But after this life there is another; and though we are condemned to lose this life for our Offences, yet we may hope to live again in another, because the Divine Goodness has, by giving us a Saviour, taken care, that we shall not die Eternally in the next World, unless we abuse and sin away his favour in this.

And this possibility of living again, which is the thing, that is intended at the least by our being justified from Death, is exemplified to us in the Resurrection of Christ. For he was condemned to die, and for the same Offences too for which we are condemned to die. And since after he was crucified and slain according to the determinate Counsel and Foreknowledge of God, he was raised again; it is a proof of the possibility of our rising again to another life, though we are condemned to lose this. If we be condemned to die for our Offences, so was Christ deliver'd for them too; and if he, who suffer'd the Punishment of our Sins, did rise again, why may not we hope to live again after Death, though we do suffer the Punishment, we are condemned to? It is certain, that it is not impossible, we should rise again, because we are condemned; because he, who was condemned to undergo the same Punishment, as well as we, did rise again. For if our being condemned does oblige us to a Death, that is Eternal, then Christ could not have

have risen, who suffer'd for Sin as well as we. There is, 'tis true, this difference between his Death and ours, That he died for no Sin of his own, as we do: But yet it was upon the account of the same Sentence, that he died, which obliges us to die likewise. And this is sufficient to satisfy us, that it is possible for us to rise again, though we are condemn'd; and that the Sentence, that obliges us to die, is not irrevocable. But further,

2. His being discharged from the Punishment of Sin proves, that the Justice, that condemn'd us is satisfied, and that the Divine Mercy will save us. For though he died for no Sin of his own, but ours; yet he died to another End, than we should have done, if he had not died. He died to bear the Malignity of our guilt, and to satisfy Divine Justice by making an atonement for us: Which if he had not done, we must have perish'd for ever under our guilt, without any hopes of satisfying the Justice, that has condemn'd us. Death, as inflicted upon us, would have been for the satisfaction of Justice; but it would have been by bearing the Vengeance of it for ever: whereas he died to satisfy it by the Meritoriousness of his Obedience. And since he died for this End, his Resurrection is a publick Declaration of the Power of that Mercy to Sinners, that he has procured for us. It not only proves, that it is possible for a condemn'd Person to live again, though he does undergo the Punishment,  
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that he is doom'd to suffer ; but that, as the Apostle saith, *being justified by his blood* ; i. e. being acquitted from the Obligation to suffer an Eternal Death, by his laying down his Life for us, *we shall be saved from wrath through him*, Rom. 5. 9. i. e. From that Wrath, we should otherwise have lain Eternally under : For if God commended his Love towards us, in that while we were yet sinners, Christ died for us ; much more being reconciled, we shall be saved by his life, v. 8, 10. i. e. We have good reason to conclude from the Resurrection of Christ, that we shall rise again, because it gives us a view of the success of his undertaking, when he died for us. It shows that we are in a state of Mercy and Grace ; and that though we go out of this World under an Arrest, yet our Debt is discharged by him, who became our Surety.

It was but fit that Divine Justice should sentence us to Death, when we preferr'd a Mortal before an Immortal condition ; and so far corrupted our Nature, as render'd it impossible, we should live. For in this case, the Justice, that condemn'd us, took nothing from us, but what we had forfeited and lost. And besides, a Malefactor has no reason to complain of the severity of that Law, that takes away his life, when by violating it, he has render'd himself unfit to live. This was our case, till Divine Justice was satisfied ; and since that Justice, that condemn'd us, is satisfied, 'tis in the power  
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of Mercy to save us, by restoring us the life we had forfeited. And what Mercy can do, the Resurrection of Christ is a sufficient Assurance, that it will do; because it is for the satisfying us, that the Guilt, for which we die, is remitted, and that we are under the benefit of a Pardon.

Whether the Mercy of God be of that nature, that he could without a satisfaction have given us our Lives, that his Justice takes from us; and we might depend on it for Salvation, though Christ had not died, is a question not becoming a Christian to make. For we can know no more of the Nature of God's Mercy; *i. e.* how far he will, or how far he can in honour extend it, than he has revealed to us. And if he has no-where reveal'd, that his Mercy is of such a nature, why should we think it is? His Mercy indeed is infinite; and it is an infinite Mercy, that he should send his only begotten Son upon such an Errand. And if this be the Mercy, that he has revealed, and which he would have us depend upon, 'tis a vain presumption to fancy either that there is Mercy with him of another nature for Sinners, which we may depend upon, than that which he has revealed; or that his Mercy is not such, as we have an account of.

And if we consider his mercifull Nature, without a respect to the Revelation, he has given us of it, 'tis hard to say, whether it be so mercifull as to pardon those, whom his Justice condemns,

condemns, only for his Mercies sake. For though he be mercifull, and on that account, we may hope he will, yet we have as much reason on the other hand to fear he will not upon the account of his Justice. And especially when we consider him as the Governour of the World, our own Reason will tell us, that such Mercy is not to be supposed to belong to him, which will render him despised and contemned. For in this case, we are not to consider, what the Compassions of his mercifull Nature may incline him to do, but how he may best maintain his own Honour, and keep up the Reputation of his Government. And although Clemency does very well become a Governour, yet it ought to be such Mercy, as will not weaken that Awe and Reverence, as is due to Authority. Now the Mercy of a Sovereign is not to pardon all Offendours; nor any too easily, because the End of Government is to restrain Wickedness; which could not be done, if none that offend, were made Examples to others. So that Mercy is to be directed by Wisdom; *i. e.* it is the Office of Wisdom to consider, when, and upon what considerations a Criminal is to be pardon'd, otherwise the not punishing a Criminal is not Mercy, but Remissness.

If then it was just, that *Adam* and his Posterity should be condemned to a Mortal condition, when Humane Nature was corrupted, it was not fit, that the wise Governour of the  
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World should deliver us from our Mortal state, without making known the severity of that Justice, that should awe the World for the future. But this could not be done without inflicting the Punishment either upon us, whom his Justice has condemn'd, or some other person as our Representative. So that considering God as a Governour, who was to take care of the Honour of his Justice, and the Reputation of his Wisdom, the only Mercy he could show us, that would do us any good, was this of delivering our Mediatour for our Offences. For by laying our Iniquities upon him, he has taken that wise method, that he can be just in justifying us; *i. e.* in giving us our Lives, that his Justice condemn'd us to lose.

If it be said, that he could have promised us our Lives again upon our future good deportment without a satisfaction; such a deportment, I mean, as that which he is willing to accept of from us. For unless he had condescended as low as the Gospel does, such a promise of pardoning us what was past would not have carried that Mercy in it, that we need, who are disabled for such an Improvement, as was expected from innocent Man. So that they, who suppose, that God's Mercy is of that nature, that he could without a satisfaction have remitted what was past to the truly Penitent; and that his revealing such Mercy to us, would have been sufficient encouragement to a Pious behaviour for the future,

future, must suppose likewise a Remission of the Rigour of the Law of perfect Obedience, as well as of the Sentence he pass'd upon us. And allowing thus much, I answer,

1. That this would have been Mercy indeed, but not such Mercy as would have secured an Awe and Reverence of him in the Minds of Men. For they who suppose this, may as well go on supposing, That in case of our neglect of this second Law, there is still further Mercy to be hoped for, till they suppose he is so mercifull as to forgive where there is no Repentance.

2. That such a Promise would not have been a sufficient Encouragement to a Holy Life: The great Motive to live well, is the Hopes we have of returning to Life again, after we are dead. And if this Doctrine has with so much difficulty found belief among Men, though the Possibility of it has been Exemplified by the Resurrection of our Lord, how much more should we have objected the Impossibility of it, if we had had no such Demonstration of it. And therefore when God would deliver us from the fears of Death, it was necessary he should make use of such a method as was sufficient to this purpose.

'Tis true, we die still, though the Sentence of Death be remitted; but yet to die, because we have sinned; and to be pardoned, because Christ was deliver'd for our Offences, are not unaccountable. At least such an account of  
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our Dying still, though we are Justified, may be given, as is sufficient to justify the Divine Wisdom; and such an account too, as will, I doubt not, reconcile a state of Mortality with a state of Pardon. We die still, though we are pardon'd; because we have so corrupted our Nature, that it is impossible, we should live without a Miracle. But yet though we do die, the Resurrection of our Redeemer, who rose to Life again, after he suffer'd as a Sinner, is an evident proof of our being pardon'd the extremity of that Death, we should have suffer'd, we are not justified so as not to die, because the Resurrection is our Justification, or at least the fruit of it. But since we must not die to perish for ever, unless we fall under another Sentence, when we return to Life again, we shall feel and rejoyce under the sense of that Pardon, that has deliver'd us from Death. For though we are not pardon'd, so as to be exempted from dying, yet it is by vertue of a Pardon, that we shall be deliver'd from Death at the Resurrection. This is the Justification that the Death of Christ has procured, and his Resurrection does declare. For his Resurrection is a satisfaction to us, that there is nothing will keep us for ever in the Grave, when we go thither; and that our Souls shall not be left in Hell, because the opening of that Prison is proclaimed by his Resurrection: *Because I live*, saith our Saviour, *ye shall live also*, Joh. 14. 19. *i. e.* My Resurrection

rection will satisfy you, that there is another Life after this; and that at the last, though you die, because Offenders, Death will be swallow'd up of Victory, because I have conquer'd it.

3. Therefore his Resurrection was not a Personal privilege only, and on that account only the Justification of his own Innocence, but the Triumph of our Redeemer over Death, and the publick Discharge of the Representative of Mankind from a condemn'd state; and therefore is for the Justification of all the sinfull Posterity of *Adam*. Had his Death been only a misfortune upon himself, for an Innocent person may be put to Death by violent hands, though he has not deserved to die, Justice would require, that he who lost his life without any fault, should have it restored for the Justification of his Innocence. So that if we should consider Christ as a most Holy and Innocent person only, a person that knew no Sin, there is no question, but after so much Violence as he suffer'd from the wicked Hands of the *Jews*, Divine Justice would have vindicated him from so unjust a Sentence, as was pass'd upon him, by raising him from the Dead, and giving him that Life again that had been wrongfully taken from him. Upon which reason, no doubt, that ancient Opinion, that the Holy Martyrs, who bravely fought the good fight of Faith, and were slain for the Testimony which they held, should rise first,

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was grounded: It being looked upon as a thing very equal and righteous with God to Honour those with this Prerogative, who lost their Lives for the sake of Christ and his Gospel.

But had his Resurrection been only for the justifying of himself, it would have given no encouragement to those, that die, because in an Offence, to hope they might live again likewise. The utmost then, that could have been concluded, would have been this; That if at any time after there should be any Man, that lived as Holily, and deserved Death as little as he did, Divine Justice would do them the same right as it did him, if their Lives should be violently torn from them, as his was. But since he undertook to deliver a sinfull Race from Death by becoming a Curse for us, he rose as our Triumphant Redeemer, not for his own Justification only, but ours. And his Resurrection does not only proclaim to the World, that Divine Justice will not suffer an Innocent person, who is unjustly condemn'd, and with Violence put to Death to lie for ever under the Power of so unjust a Sentence: But that Divine Mercy has pardon'd the Offences, for which we, who are under a Sentence of Condemnation, do die; and will not suffer us, who die for our own faults as Criminals, to lie for ever under the Sentence, that is pass'd upon us. For,

I. His Resurrection was a Justification from guilt. For since he bore our Sins, when he died,

died, we are not to consider his Resurrection as the Justification of an Innocent person only, but of a person laden with Iniquity. And if we may infer, That it is agreeable to Divine Justice to restore a person that lives as much without Sin as he did, his Life again, if it should be wrongfully taken from him, because he thus justified the Innocence of his beloved Son; the least that we can conclude from his rising from under a Curse, and the burthen of our Sins, is, That our Sins, and the Curse, that is come upon us, are not of that weight, but that we may likewise hope to rise from under them. But further,

2. It informs us, that our whole Nature is Redeem'd and Hallowed. And therefore the Holy Scriptures represent him as another *Adam* to inform us, that he bore the same Relation to us in all he has done to restore Life to the World, as *Adam* did, when by his Fall and Punishment Sin and Death came upon us: *As in Adam all die, so in Christ shall all be made alive*, 1 Cor. 15. 22. *i. e.* As Humane Nature was corrupted and made Mortal by *Adam's* Transgression, and the Sentence of Death, that he fell under, came upon us, who are his Posterity; so Humane Nature is quickned and revived in Christ; and his Resurrection is the great Instance of that Grace that remits to us the Punishment, we are condemn'd to. He is as well the Root from whom Immortality and Life are derived to us, as *Adam* was the Root,

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from whom came Mortality and Death. And upon this Reason he is styled *the first-fruits of the Dead*. Now is *Christ risen from the dead, and become the first-fruits of them that sleep: For since by Man came Death, by Man came also the Resurrection of the Dead*, v. 20, 21. *i. e.* A Resurrection to another Life is come by Man in the same manner, as Death came by Man. For as we are all condemned in *Adam*, so we are all acquitted from Death and made alive in *Christ*. So that he is the first-fruits of them that sleep, not only as he was the first Man, that after Death rose to an Immortal Life, but as his Resurrection is the consecrating Humane Nature afresh, or the taking of the Curse, that in *Adam* came upon us. In this Expression the Apostle alludes to the Jewish Custom of offering the first-fruits of all their Increase unto God; which Oblation did not only sanctifie the Fruits that were offer'd, but consecrated the whole Harvest. And that, which he informs us, is this; That God, by raising up *Jesus* from the Dead, has Hallowed us to an Immortal Life.

*Obj. If it be objected, that this is to put wicked Men into a justified state.*

*Ans.* I reply; That without doubt they have this advantage by the Death of *Christ*, that with the rest of Mankind, they are acquitted from the Condemnation, that is come  
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upon us in *Adam*, else no reason can be given, why they rise from the Dead, and why they must be judg'd and condemn'd again for their own faults; which supposes, that here in this Life they are in a state of Probation. That they shall rise again, is as plainly revealed to us, as that every good Christian shall. *Marvel not at this*, saith our Saviour, *for all that are in their Graves shall hear his voice, and shall come forth: they that have done good unto the Resurrection of life, and they that have done evil unto the Resurrection of Damnation*, Joh. 5. 28, 29. All that die; the bad as well as good must rise again, because the bad as well good do die. And if the bad as well as good must arise, it must be because they are freed from the Condemnation, that came upon all Men in *Adam*. For if they still lie under that Curse, the Wrath that kills them, would for ever give Death a power over them: Neither would there be any reason, why they should rise again to receive another Sentence, if they be not freed from the former, and restor'd to a possibility of saving their Souls. So that since they must rise to receive another Sentence for their own faults, it implies, that they were in the same condition in this Life with those that made a better use of the Mercy, that is granted us; *i.e.* That they were pardon'd as to the Sentence that was given upon *Adam*, but that they must be condemned, because their own Sins will not suffer them to live, when they

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are risen ; which will be so much the more dreadfull, as it will be the Sentence of a Redeemer that came to save them. And now let us consider, what improvement we may make of this. And,

1. Let us consider how comfortable a state we are restored to. It is, as I have observed, a state of Pardon and Forgiveness ; A state that frees us from the Terrours of Divine Justice, and puts us under the favourable influences of Grace and Mercy, and gives us the liberty of a second Trial, whether we will chuse Life or Death. And therefore the Apostle takes notice of it as the peculiar Privilege and Blessing of our present Condition, that *we are not under the Law, but under Grace*, Rom. 6. 14. We are not under the Dominion of Justice, that condemns, but under the Rule of Mercy, that justifies us. The Law has condemn'd us, and it is certain justly enough, because it gives no other Sentence upon us, than what by corrupting our Nature sin does naturally oblige us to suffer. For it is naturally impossible, that a Creature, that is corruptible, should not see Corruption. But being justified by the Divine Grace, we are put into a Condition of gaining that Immortal life, that we are condemned to lose. So that though Corruption and Mortality be the Natural fruits of Sin, yet the Mercy, that is procured us by the Mediation of *Jesus Christ*, does give us a comfortable prospect of rising to an Incorruptible  
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and Immortal state. He, who is risen for our Justification, is made Head over all things to his Church; *i. e.* Has a Sovereign Authority given him to dispense the Grace and Mercy, that he has purchased with his Blood. He has Erected a Kingdom distinct from that, which, as the Creatures of God, we are Members of; and in that place too, where the wicked Spirit designed to Erect an Everlasting Empire over the Souls of Men. For, as he tells us, *Rev. 1. 18. He has the Keys of Death and Hell.* A Kingdom of Grace, which permits us to work out our own Salvation in this life, and assure us of an Everlasting deliverance from the hands of our Enemies in the other World, and thereby eases our Minds of those Apprehensions, which our being under the Dominion of his Father's Justice fills our Minds with. For his Rule and Authority is that of a Gracious Lord, who has power to forgive Sins, and to bestow Life upon those, who have deserved to die; and who must infallibly have perish'd for ever, if we had continued under the strict Government of Justice. So that our Condition is of the same nature, with that of a condemn'd person, who has his Life restored him by Favour and Grace, and has the liberty of making his Fortune under the protection of that Authority, that he had offended. The Kingdom we belong to, is not that of Justice, that condemns the least Transgression, but the Mercy of a Redeemer, who calls us to Repen-

tance, and assures us, he will protect us from the severity of Wrath, if we submit to his Authority. And then,

2. How much reason have we to rejoyce in the Religion, that Christ has instituted : For it is not only his Institution, who rose for our Justification, but brings us the Glad-tidings of that Mercy and Grace, which alone can compose the Minds of persons, that are condemn'd to die. It is enough to satisfy us, that it must be very favourable to us, that it is the Institution of a Saviour. For we may be sure, that nothing severe can come from him, who came into the World to work deliverance for us. Who can believe, that he, who had no other Aim, but the propitiating Divine Justice, and the interceding for Mercy toward a sinfull condemn'd Race, would lay us under any hard Circumstances, or publish to the World any other thing than the Mercy he came to procure for us. Since his design was Gracious, his Religion must be so too ; for as the design of Natural Religion is to set before us the Nature, and to give us the Character of God the Author of it, so the design of Christianity is to give us the Character of our Redeemer. And therefore it can contain nothing less than the mighty Arguments of Love, wherewith he courts our Obedience, and the highest Instances of that Mercy, that was the End of his assuming our Nature, and dying for us.



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It is a Religion indeed, that has highly improved our Duty, and rescued Holiness from that Corruption, wherewith the depraved Minds of sinfull Men had soild it. But that which does in a peculiar manner recommend it to us, is the Tidings it gives us of Gods being reconciled unto us, and the Hopes of an Immortal life, it presents us with, by being deliver'd from that Judgment to Condemnation, that Divine Justice has pass'd upon us. Had its design been only to rectifie our mistakes concerning our Duty, and to give us a fair view of the true Lustre of Holiness, it would not have contain'd Mercy enough to save us; because the only Mercy that can save a condemn'd Malefactor, is that which pardons his fault. It is indeed a great Instance of the Excellency of this Religion, that it gives us the best, and most noble Character of the Divine Nature, and furnishes us with the best Rules of Life: But the great Grace of it consists in the Hopes it gives us of a Resurrection, by acquainting us, how our Redeemer was deliver'd for our Offences, and raised again for our Justification. And if then we believe, that we are under an Obligation to any Religion, methinks the Christian Religion should meet with an easie Entertainment among Men. For it is the only Religion in the World, that can speak satisfaction to the Minds of condemned Wretches, as we are: Because it does not only ground our Hopes of Mercy upon the Graci-  
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ous Nature of God, but the compassionate Undertaking of a mercifull Mediatour. It does not only acquaint us in the general, that God is Mercifull; but sets before us the Nature of that Mercy, that we are to trust in. The only Aim of Natural Religion is to acquaint us with our Duty, and the Desert of our Actions. But what can this signifie to a Creature, that is already condemn'd, because he is in an Offence, to know the Duty he has transgress'd, when withall he knows he must die, because he has done so: And to have the Excellency of that Law revealed unto him, by which he might have improved himself to an Immortal condition, when he knows he has disabled himself, and lost his opportunity for such an improvement. Such a Knowledge can only serve to heighten his Affliction; and the more lively the Representation of his Duty is, the more stinging must his Torment be. Before we can be benefited by the plainest Representation of our Duty, and the best Rules of Life, the Wrath of God, that we are fall'n under, must be averted; and no other Religion, but that, which assures us it is so, can be of any Advantage to us. For a Religion, that assures us we are in a Justified state, as the Christian Religion does, gives us encouragement to perfect Holiness, by assuring us our Labour shall not be in vain, because we are in a state of Improvement. It is too late to call upon us to work out our Salvation, if we lie under a Sentence

tence of Condemnation for not doing it. We must first be saved from this Wrath, before we can be in a possibility of securing to our selves an Immortal life. And that is the only Religion, that suits our present state, that importunes us to a Holy life, by acquainting us with such Mercy, as we stand in need of. And there is no Man surely can quarrel with, or be an Enemy to such a Religion, but who is an Enemy to his own Soul, and carries a Mind in him, that is disposed for no Religion at all.

3. This may persuade us of the Reasonableness of the great Duty of believing, which the Gospel so frequently and so earnestly inculcates upon us. The believing I mean, not only those Principles of Natural Religion; the Being of a God, and Providence; the Immortality of the Soul, and a future state of Retributions; but those Doctrines of Revealed Religion, which acquaint us with the Methods of Divine Wisdom and Goodness for the delivering us from Death.

As to the Principles of Natural Religion, there is none, that owns any thing of Religion, but does own likewise, that the believing them is a reasonable and necessary Duty, because there can be no Religion at all without it. And the believing the Principles of Revealed Religion is as reasonable and necessary, because there can be no Christianity without it. By Revelation we have a plainer account, and  
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a more distinct and certain Knowledge, 'tis true, of all the Principles of Natural Religion, than we could have it ; and in this respect it is of great use for the furthering that Piety and Holiness, without which we cannot see God, nor live an Immortal life. But it was not for the making these things known only, that God sent his Son into the World : For though it was necessary that, when he would once more make a trial of our Faith and Obedience to him, he should rectifie those mistakes, that we were run into, concerning the first Principles of Religion ; yet it was first of all necessary, that he should put us into such a condition, that the hopes of succeeding in our Endeavours after Holiness might be an encouragement to us. Now this is the thing, that he has Revealed to us in the Gospel, and 'tis the being persuaded of this astonishing Mercy, that is the Faith, which Christianity presses upon us.

And besides, considering our present Circumstances, the belief of the Principles of Natural Religion is not enough for us, who have corrupted our Nature. This Faith was suited to the state of Innocent Man before he was doom'd to a Mortal Condition. But since we feel our selves Mortal, and know we must die, what encouragement can our knowing there is an Immortal state for such, as improve themselves for it, be to us to aspire after it, when we know we are Mortal, and cannot avoid dying?

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dying? Surely something more is needfull to encourage us to do our utmost to prepare our selves for it than the Faith, that was the foundation of that Religion, whereby Innocent *Adam* was to have made himself Immortal, because we cannot become Immortal as he might have done. For unless we believe that we shall live again, though we die, we are so little concern'd in that Life, that is Eternal, that we shall never upon the bare believing, there is such a Life, and that Man was made for it, be perswaded to the Practice of Holiness, because such a Belief does not perswade us, that there is such a Life for us.

The Soul, 'tis true, is Immortal, and will live for ever after Death has separated it from the Body. But for ought that any Man knows, 'tis so much the worse for us, that it is, if it must always live in such a state, as is not Natural to it. For it is very plain, that it leaves the Body with a great deal of Reluctancy: And I don't believe that they who are no friends to the believing the Doctrines of Redemption and Justification, as they mean our being restored to the Hopes of a Resurrection by the Death and Passion of *Jesus Christ*, are such friends to Death, that they part with their Bodies very easily. And this I think proves, that they could be very well content, that their Bodies were as Immortal as their Souls, and that they might live an Immortal life in their Bodies. It is not the Soul's Immortality,  
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that contents them, however they may seem to put a good face on't, and make a Vertue of Necessity. For they look upon Death as a great Calamity at least; which no Man could do, was he persuaded, that Death would put him into his best State and Condition. Now what does all this mean, but that a Resurrection is very acceptable to us, and that without it we in our Circumstances cannot have that Immortality, which *Adam* by the Principles of Nature was encouraged to hope for. I dare say, that they can be very well contented, that God would raise their dead Bodies again so improved, as we believe he will. And upon what account then can they except against the Reasonableness of that Faith, which they can be contented should be true, and own to be necessary to make the belief of another State a compleat and sufficient Motive to a Holy Life. The Apostle observes, that *without Holiness, it is impossible to please God*; and therefore *that he, that comes to God, must believe, that he is, and that he is a Rewarder of them, that diligently seek him*, Heb. 11. 6. And accordingly he gives us a large Catalogue of brave Men, that by Faith subdu'd Kingdoms, wrought Righteousness, and obtained the Promises. Which implies, that we shall never be persuaded to deny our selves the present Enjoyments of this life, and keep our selves within the measures and bounds of Religion, unless we believe, there is another Life, and a God, that will

will reward us there. And therefore so much Faith as this is, was a Duty, that *Adam*, while he was Innocent, was obliged to; because though he was Innocent, he was a Probationer for Immortality. And it was requisite, that he, who was a Probationer for Immortality, should believe there was such a State, and that there was a God, that would reward him with it, if he did improve himself to the perfection it belong'd to, for the encouraging him to do his Duty. But so much Faith as was sufficient to encourage an Innocent Man, is not enough for us, who are guilty, and condemn'd to die, because we are so. For Innocent Man might by improving his Nature; *i. e.* by doing his Duty make himself Immortal: But we who are guilty and condemn'd can do no such thing, because we are not in a state of Trial, if we be not freed from the Curse, that is upon us. And that which is needfull to put us into such a state must be a part of our Faith, if we do believe, that we have a prospect of Immortality; *i. e.* We must believe, that God has justified us, that we may apply our Minds like Probationers for Immortality to that Improvement of our selves, that is to qualifie us for it.

4. This is a further Consideration that ought to reconcile us to the Thoughts of leaving this World. I have observed with how much satisfaction we ought to go out of this World, because the Resurrection will restore



us both our Souls and Bodies again ; *i. e.* Will bring our Bodies out of their Graves, and our Souls out of that place where they live in a Præternatural state out of their Bodies : But the thoughts of our being in a Justified state ought to raise our Minds much higher, and to fortifie them with more Resolution and Courage when we come to die, because it sets before us the Reason and Ground of our Hope, and eases our Minds of that which is the most stinging Consideration in Death. Death is, as I have said, very terrible to us upon many accounts ; It hales us out of a World that cloaths us with soft Raiment, and gorgeous Apparel, and feeds us with rich and sumptuous Delicacies, and furnishes us with delights for the Eye and Ear, and every Sense : All which must be very troublesome to a sensible Creature. But that which is most grievous in it is, That it comes upon us as a Punishment, and that we die by the just Judgment of God upon us. And how much comfort must it give us to think that we are discharged from that Condemnation, which is the severest Consideration in Death ? How may it revive our Spirits, and raise our Heads, to think, *That though in Adam all die, yet in Christ shall all be made alive ?* To know that we are justified in the Resurrection of him, who died for our Offences, is such a healing Consideration to our Minds, as leaves nothing in Death, that is troublesome, but those little Aversions, that Nature has to a Dissolution.

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It is, 'tis true, and always will be a difficult matter to meet Death without concern, and something of consternation, because there is something præter-natural in it. But yet how unwilling soever Nature is to submit to so hard a fate, yet we know, we must; and since the Law, that has appointed us to die, is irreversible, the only wise thing, we have to do in such Circumstances, is to reconcile our selves to the thoughts of dying, as well as we can, that we may go out of the World with as little disquiet and aversion to a thing, that we cannot help, as is possible. And the only Consideration, that is sufficient in this case, is this of our being in a Justified state, and that we know the Reason of that Hope, which alone is sufficient to bear up our Minds. For with what peace and satisfaction may we go to our Graves, when we know, that the place our Souls go to, will not be an Eternal Prison to them, and that Death is not inflicted as an Eternal Punishment.

5. Let us consider with how much care we ought to live, while we are in this World. For since we are acquitted from Condemnation, we are not in so hopeless a Condition, as those that must die without Mercy. For the Grace and Favour of God, that has remitted to us that Sentence, has favour'd us with an opportunity of escaping from the Wrath, that is Eternal. This is the favour, that he publishes to the World in the Gospel; and that which

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he calls upon us to do, is to lay hold on this opportunity, and to make a good use of it: *The grace of God; i. e. the Gospel, which brings, or acquaints us with this Salvation, teaches us to deny ungodliness and worldly lusts, Tit. 2. 12.* For it sets Life and Death before us; *i. e. it lets us know, that God is willing to try us once more, and therefore favours every Man, as he did Adam with the Liberty of chusing for himself, which of these two he pleaseth.* And surely it is but a just and reasonable Expectation, that we should lay hold of the opportunity that is put into our Hands, of escaping for our Lives: That if Death be so terrible a thing to us, as we make it, and we cannot very easily brook being condemned for a fault, that is none of ours, we should be very carefull for the future not to do any thing, that may provoke God to condemn us for our own faults, and be extremely fearfull of offering Violence to our selves, and having our own Hands in the blood of our Souls. It might be judg'd a hard Law by us, that the fault of others should be charged upon us; and that we should be under a Condemnation to Death, because our first Parents sinn'd; Therefore he calls upon us to look to our selves, and tells us there is no more occasion for complaint as if the Children's teeth were set on edge by the sowre Grapes, that our Fathers have eaten. For he has remitted to us that Sentence, that assigned us over to the power of Death, and has  
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privileg'd us with the liberty of taking care of the Life, we are so unwilling to lose. And if Life be so precious a thing to us, as by our Apprehensiveness of Death we would be thought to account it, what a wretched Madness is it, while we are complaining of the hardship of our Circumstances, as we are condemn'd in *Adam*, to take so little care of it, now it is put into our own hands to secure it, as if it was all one to us, whether we lived or died? If Death be an indifferent thing to us, why do we tremble at it? Why does the near approach of it put us into terrible Agonies? Why do we seem to account it a hard fate to be doom'd to die for a fault, that was not in our power to help? But if it be as really frightfull, as it appears, why should we neglect so favourable an opportunity of providing for our future safety, as is put into our hands? This will be a very great Aggravation of the Folly and Misery of wicked Men, when they come to be condemn'd to a second Death, that there will be no altering of that Sentence, no more Mercy to be expected for the delivering them from the Wrath that their own faults will then bring upon them. Oh how many sad Reflections will it occasion to think, that they have twice forfeited Life, and that it is in spite of Mercy and Grace, that they have destroy'd themselves by their own faults; That they have been tried a second time, whether they would chuse Life and Immortality,

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but have made no better a choice for themselves than their first Fathers did : So that the Mercy, that deliver'd them from the Death, they were condemn'd to in *Adam*, was thrown away upon them ; and which will not a little add to the Misery of the second Doom, as much as they fear'd dying, they have yet made it their choice. And since this will be the Fate of all Men, that neglect so great Salvation, ought we not to be carefull how we use it? Surely after such an escape as this is, there is great reason, that God should expect, that we should look well to our Ways, and be very watchfull over our selves for the future. That when-ever any sensual Appetite begins to be over-craving, or the Riches, Pleasures, or Honours of this World do tempt us to Covetousness or Oppression, to Sensuality or Intemperance, to Pride or Ambition, we should call to mind the Danger we have escaped, and that we shall perish with scorn and contempt, if we let our Love of our Bodies undo us twice. This use we ought to make of our being in a Justified state ; for since the Sentence of Death is remitted, we have a fair opportunity put into our Hands of securing a Life, that is Immortal. But if we lose this opportunity, we shall forfeit our Lives again, and all the Mercy, that would save us.

2. His being raised for our Justification, does imply his receiving Power and Authority to justify us. And here we are to consider Two things:

I. That

1. That he is invested with Power and Authority to deliver us from Death.
2. That this Power he received when he rose from the Dead.

1. That he is invested with Power and Authority to deliver us from Death, 1. By raising us again out of our Graves. And in this respect he is styled *the second Adam*, in whom all shall be made alive in opposition to the first, in whom all died, to denote him to be the Author of Life to a condemn'd World, as the first *Adam* was the Author of Death to a race, that was designed for Immortality. But yet he is not the Author of Life and Immortality only as he has merited it, as *Adam's* Offence has entailed Death upon us; but as he is that Person, whom the Father has constituted to be the Dispenser of that Grace and Mercy, that pardons the Offences, for which we die, and to communicate that Spirit of Life, by which we shall rise again at the last day. In which respect it is, that he so often styles himself *the Life of the World, and the Resurrection and the Life*, by which he informs us of the great Authority, the Father has put into his hand; and that the Nature of that Office, which as the Mediatour between God and Man he executes, is for the discharging us from that Obligation to die Eternally, which was the fruit of Sin. *As the Father hath life in himself, so has he given to the Son to have life in himself, Joh. 5. 26.*

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*i. e.* He has made him the Lord of Life, and given him Power to bestow it: *For as the Father raiseth up the dead, so the Son quickneth whom he will: i. e.* He, as well as the Father, has the Power of Life in his Hand. We are not to understand this Expression as if there were some, whom he would not restore Life unto, but that the Power of giving Life, which he has received is unlimited, so that he can give and take away Life to and from whom he pleases. *Verily, verily I say unto you, the Hour is coming, and now is, when the Dead shall hear the voice of the Son of God; and they that hear shall live.*

Thus the Scripture does constantly represent the Power of abolishing Corruption and Death to be in the Hands of the Son of God. And that Renovation of all things when the Creature that now groans under Corruption shall be redeemed from Vanity and Corruption, and restored to an indissoluble state, will be the work of him, that came to redeem us from Death. For as the Father is the first Fountain of Life, from whom all Creatures received Life and Being in the first Creation of all things; so the Son is appointed to be the Fountain of Life to all things again, when the World shall be created a-new, and put into such a state as shall endure for ever. For we are to consider, that when God first made the World, it was a much more excellent thing than now it is, being designed to be the Habitation of Innocent



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cent Man. But when Man fell, and lost his Innocency, all this visible Creation suffer'd with him, and was accurs'd for Man's sake; *i. e.* It was put into a state proper for a Creature, that was doom'd to Labour and Sorrow to dwell in: *Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life: Thorns also and Thistles shall it bring forth to thee*, Gen. 3. 17, 18. Of what nature this Curse was, is not easie to tell. But however, thus much it plainly imports, that the Nature of this World was much alter'd for the worse, and that it does not nourish us now, as it would have done, had we not been doom'd to a laborious and mortal Life. But this is not all: For the Scriptures represent it as such a Change, as that which we our selves have undergone; when instead of Immortality, Mortality and Corruption seiz'd us. And that at the last this World must undergo a purgation by Fire, by means of which it will be restored to its ancient incorruptible State: *The Heavens being on fire, shall be dissolved, and the Elements shall melt with fervent heat: Nevertheless we, according to his promise, look for new Heavens and a new Earth, wherein dwelleth Righteousness*, 2 Pet. 3. 12, 13. Which is the thing that St. Paul means, when he tells us, *That the earnest expectation of the Creature waiteth for the Manifestation of the Sons of God*, Rom. 8. 19. *i. e.* The visible Creation waits for that time, when we shall become the Sons

of God, being the Children of the Resurrection; at which time it will be freed from its Curse, as well as we shall be deliver'd from the Wrath, that is come upon us: *For the Creature was made subject to vanity, not willingly, but by reason of him, that hath subjected the same in hope: Because the Creature it self also shall be deliver'd from the bondage of corruption, into the glorious liberty of the Children of God, v. 20, 21. i. e.* As it does partake of our Curse, so it shall of our Blessing, when we rise to an Immortal life, being new made.

And as the first Creation was the work of the Father, who has Life in himself; *i. e.* from whom all that Life, that is in the World, is Originally derived. So the second Creation, when all things shall be put into a lasting incorruptible State, will be the work of the Redeemer of all things: For he came to give Life to the World, and to be the restorer of all things; *i. e.* to take away the Curse, under which we and all this visible World, do suffer. The Authority, that is conferr'd upon him, is for the repairing those breaches, that Sin has made in our Nature, and for the putting a disorder'd World into its right indissoluble Frame. And therefore the account, he gives us of himself and his Errand is the giving Life to the World: *I am come, that they might have life, and that they might have it more abundantly, Joh. 10. 10.* or in a more perfect and excellent degree than here they have. He does, 'tis true,  
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give us a Specimen of his Power in the Renovation of our Souls in this Life, which is the first beginning of that Life, that he came to bestow upon the World. But the great Exercise of his Authority will be at the Resurrection, when all that are in their Graves shall hear his voice and come forth, which will be his great Act of justifying us personally from the Sentence, that has appointed us to die. The Spirit, that he communicates for the raising us to a new and holy Life is styled *the Earnest of our Inheritance*. For nothing can be a more lively Emblem of our future Resurrection, when we shall be deliver'd from Death, than that New life, we are rais'd to here by the Power of his Spirit. For it is every whit as great an Instance of his Power to quicken and revive a dead Soul to its own Spiritual life, as to raise a dead Body to life again. And this is a great Evidence, that God has given him Power to justify a condemn'd World, because that Spirit by which we begin to live again to God, is derived from him: *For if the Spirit of him, that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead shall also quicken your mortal Bodies by the Spirit, that dwelleth in you,* Rom. 8. 11. *i. e.* The Spirit, whereby Christ does now raise us to a New life, will likewise quicken our mortal Bodies, and give New life to us after Death. But this is not all that is meant by his Power to justify us. For,

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2. He has Power and Authority given him as the Supreme Judge of the World to acquit us Eternally from Death, or when we are risen to give us Eternal life. And this is a distinct thing from God's justifying us from the Sentence pass'd upon *Adam*. His raising us to life again after we are dead, is owing to our Justification from that Sentence. For had not he by dying satisfied the Justice, that takes away our Lives, we should not rise again to Life. But whether we shall live for ever, after we are risen, or die again, does depend upon that Sentence, that as our Judge he will pass upon us: *God has appointed a day, in which he will judge the World in Righteousness, by that Man, whom he hath ordained, saith St. Paul, Act. 17. 31. i. e.* God has given him Power to take an account, how Mankind has used the Mercy, that he has favour'd us with, and to declare, who according to the Gospel are worthy of Eternal life, and who are not; and accordingly to determine of our Eternal condition, either by justifying us to Eternal life, or condemning us to a second Death. And this he intimates to us in the fore-mentioned Text; *I am come, that they might have life, and that they might have it more abundantly. That they might have life; i. e.* That I might by raising them from the Dead restore them the Life, that Death deprives them of. *And that they might have it more abundantly; i. e.* That I might justify them to a Life, that is Eternal, when at  
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the Resurrection they are Judged a second time. His Resurrection, 'tis true, does assure us, that we are now in a Justified state; *i. e.* That we are acquitted from the Sentence, that has pass'd upon *Adam*; and that in respect of this Justification, we shall certainly rise to Life again. But though we be absolved from that Sentence, we must expect another to be pass'd upon us, which will finally and eternally save us from Death, if when we appear before that great Tribunal, he that is to Judge us does find, we have not neglected so great Salvation, and sinn'd away the favour, that has been granted us. And this Power to absolve us for ever from Everlasting Death, is given to him, who came into the World to suffer for our Offences, and rose again for our Justification. And therefore the Apostle to the *Hebrews* tells us, *That as it is appointed unto Men once to die, and after Death the Judgment: So Christ was once offer'd to bear the sins of many; and unto them, that look for him, shall he appear the second time without sin unto salvation, Heb. 9. 27, 28. i. e.* Though we die by vertue of that Sentence, that God gave upon us in *Adam*; yet Christ having undergone the Punishment for us, we shall not die Eternally by vertue of that Sentence: For Christ, who bore our Sins, will come again to Judge us; and then shall all his faithfull Servants be Eternally acquitted from that more dreadfull Curse, that he will denounce against all, that have lost their opportunity to save their Souls.

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2. This Power to justifie us ; *i.e.* to deliver us from Death by raising us to Life again, and acquitting us as our Judge at the last day, he received, when he rose from the Dead. For then it was, that he enter'd upon the publick Administration of the Affairs of his Kingdom, and was made of God both Lord and Christ. Then it was, he received a Name, that is above every Name, and was dignified with the Honour of being Head over all things. Thus he himself told his Disciples after his Resurrection, *That all Power was given unto him both in Heaven and Earth*, Matt. 28. 18. By which he means the Power of that Kingdom, that by vanquishing him, that has the Power of Death he has obtained ; The Power of pardoning Sin, and raising the Dead, and giving Eternal life to all, that faithfully and sincerely serve him. *The God of our Fathers*, saith St. Peter, *raised up Jesus, whom ye slew and hanged on a Tree, Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel, and remission of sins*, Act. 5. 30, 31. In which words the Apostle informs us, that the Power God has given him, is the Power of dispensing that Grace and Mercy, that he has obtain'd for us : The Power of delivering us from Death, and of justifying us as our Judge to Eternal life : And that this Power God advanced him to, when he raised him from the Dead. 'Tis true, while he was in this World, he styles himself *the Resurrection and the Life*,  
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and tells us, That God had given him Authority to execute Judgment, because he is the Son of Man. But yet in these Expressions he means no more than that he was the Person, who was designed by his Father to this Eminent Dignity and Power of abolishing Death, and Judging the World, and giving Life and Immortality to mortal Men. And of this he gave a convincing proof by raising *Lazarus* from the Dead. But yet the Life he restored *Lazarus* to was not that Immortal life, which he will give his sincere Followers, when he utterly destroys Death; but the same Mortal life, that he was possess'd of before. But the Power of raising us to an Immortal life, which he gave a proof, that he was designed to be instated in by raising *Lazarus* from the Dead, was not conferr'd upon him, till he was risen from the Dead. Then it was that he enter'd upon his Regal Office, and was invested with that Power and Authority by which he has put all Enemies under his feet. *He is sat down on the right hand of God*, saith the Apostle, *expecting till his Enemies be made his foot-stool*, Heb. 10. 12, 13. Designing at the End of all things to subdue Death, which is the last Enemy he is to destroy, and in a most solemn and glorious manner to deliver his faithfull Servants from their Captivity and all Power of Death for the future, and to put them into an actual possession of that Immortal life, that they live in an expectation of from him.

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And now if Christ be thus risen for our Justification, or that he might receive Power to justify us, Let us consider,

1. What Reason we have to depend upon him for Everlasting life. This is that Faith, that he expects from us, and which in the Gospel we are so frequently exhorted to. A believing that Death is vanquish'd by the Power of our Mediatour, when he rose from the Dead; and that we shall assuredly rise again to Life, because our Redeemer, who has overcome Death, has the Power of raising us to Life again, and of justifying us to Eternal life in his Hands.

It is not a believing that there is a God: For though such a Faith does much contribute to the comfort of our Lives, when we know, that he is reconciled to us, yet it serves only to fill us with terrour and astonishment, if his Wrath does still lie upon us. Nor is it a believing only, that he employ'd a great Prophet to make our Duty more plain, and to give us the best Rules, and the most excellent Example of a Holy Life. For such a Revelation can be of no advantage to us, if our former Offences, for which we are condemned, are not pardon'd. Neither is it a believing, that though Sin be strong and prevalent in us, yet we are not one jot the less Just, because we commit Sin, as some speak; but by being united to Christ, who has fulfill'd all Righteousness, we have all Righteousness, that is needfull to possess

sefs us of Everlasting life: *i. e.* That God has put all into the Hands of his Son; and that we have nothing more to do for the gaining Eternal life, but to believe, that Christ has done all for us. For all that we can do, will not make us one jot the more Just and Righteous in the sight of God; *i. e.* Nothing more qualified for Eternal life, than we are without it. Now that this is not the Faith, that the Gospel requires of us, is evident from hence, That the Gospel does all along suppose us to be in a state of Probation for Eternal life, which this Faith does not. For it supposes we are as safe, as we can be by believing the things, that Christ has done and suffer'd for us; and that by means of this Faith his Righteousness is ours; and that this Righteousness, which is ours by believing, is the only Righteousness, we have to trust to for Eternal life. Now if this be so, we must deprive Christ of two of his Offices; *viz.* his Prophetick and Regal Offices. For having fulfill'd all Righteousness for us, there was no need of his discharging the Office of a Prophet by interpreting the Mind of God, and prescribing Rules of Life to us; nor of executing the Office of a Prince in governing us by Rules of Righteousness, who have all Righteousness in him. And besides, To what purpose are all the Motives and Exhortations to do Righteousness, which we meet with in the Gospel? Why is a Day of Judgment appointed to take an account of our Doings, if believing, that  
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he has done all for us, be all the Duty that our Eternal Happiness depends upon? *St. Paul* tells us, *That we must all appear before the Judgment-seat of Christ, that every one may receive the things done in his Body according to what he hath done, whether it be good or bad,* 2 Cor. 5. 10. And if we must be Judg'd for all that we our selves do in this Life, it is certain that we have somewhat more to do than to believe, that Christ has done all for us.

The true account then of this Matter is this, That Christ, by suffering Death, having born the Punishment, that in *Adam* we were doom'd to, has procured us a full discharge from that Punishment; *i. e.* God has justified us, so that there is no need of our doing Righteousness, that we may rise again from the Dead; because that which Christ has done and suffer'd, has procured us this Mercy, and we may depend upon him for it. Of this Mercy God has given us an Assurance by raising him from the Dead. For his Resurrection is for our Justification, or a certain Evidence, that God has justified us, as his Death was for our Offences, or the Punishment, that the Justice of God has doom'd us to. But then, though this Justification be only owing to the Merits of Christ, yet we must do Righteousness, that we may for ever enjoy the Benefits of it; and if we do not this, our Mediatour himself will condemn us again. So that being discharged from the Obligation to die as Malefactors, we are to take  
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care of our Lives lest we die again by the Sentence of our Redeemer; *i. e.* We must add to our Faith all Christian Vertues, which are necessary to qualifie us for Everlasting life, lest the Gospel condemn us again.

This is that Mercy, that the Gospel declares to us. And accordingly the Faith, that it requires of us, is the believing, that God sent his Son into the World upon this Errand; and that being justified by his Death, we shall not only assuredly rise again, but by obeying the Gospel, we shall assure to our selves Everlasting life. So that the Faith, that the Gospel requires of us, does suppose we are in a Justified state; *i. e.* discharged from the Sentence of Death, that passed upon us in *Adam*; and is required of us not as the only Righteousness, whereby we are to make our selves Immortal, but as an Encouragement to perfect Holiness, that we may be justified to Everlasting life, when we are Judged by our Gracious Redeemer.

And it is by this Faith, that God makes a Trial of the Sincerity of our Hearts, whether we dare depend upon the Power he has given his Son to raise us again, and to give us Eternal life. For he expects, that we should leave this World as *Abraham* did his native Country and his Father's House, though we know not the World we go to, when we leave this, with a firm belief in his Promise of being raised to a better life. And for the better confirming

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our Faith, the performing it is committed to the care of him that is risen, and has received Power to destroy Death. For his Resurrection is an Instance, that Death is not an Enemy too powerfull for him to vanquish. And since he is invested with that Power, by which his own Body was raised, what greater assurance can we have, that Death shall be abolished, than this; That he who has undertaken to abolish it, has that Power, which can destroy Death. But especially our great Certainty in this case does arise from hence, That the doing of this is committed to his care, the business of whose Life and Death was to deliver us from Death. And is there any Reason to fear, lest he, who has loved us, and laid down his Life for us, should at last fail us of the Blessings, that he came to mediate for us, and which he has dearly purchased. If he will suffer his Blood to be vilely cast away, and the Price of our Redemption to be lost, we may question whether he will finish the Salvation, that he came to procure us. But if he has any value for his own Blood, any sense of his own Sufferings, any regard to his own Merits, we cannot but believe that he, who has gone through the Tragical part of his Undertaking, will undoubtedly Triumph at the last in the total destruction of Death. For what better and safer hands can this Power to deliver and save us be lodged in than the hands of our Saviour? For he, to be sure, will suffer nothing to be lost, that

that he came to save, and which he has Power to save.

This I have insisted on, because some who believe that Christ rose again, cannot see any Reason from thence to believe that we shall rise again too.

Now there are but Two things, that I can think of, that can be an occasion of distrust in the case.

1. That this Power was not given him to this purpose.
2. If it was, we are not certain, that he will make use of it. Now we are sufficiently secured against any fears of this nature. For,

1. If he has any Power at all given him, it must be to this purpose. For none can be said to have a Power to do a thing given him, which he is not to do by the use of that Power. A Power which is not to be made use of, is no Power at all; and it could not be said, that Christ has Power given him to raise us, if this Power, that is given him, be sufficient to do this, and yet he is not permitted to use this Power to this purpose. Now that he has such a Power, his own Resurrection is a sufficient proof. For upon the same Reason that we believe he rose from the Dead, we must believe that he has Power to raise the Dead; because the Scriptures that teach us the one, do teach us the other also. So that if he has the Power of raising us committed to him, it

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must be to this purpose, that he may raise us. And,

2. We have great Reason to believe, that he will make use of this Power to this purpose. For will not he accomplish his own undertaking? Will he not finish the thing, that he has been solicitous for? Has a Malefactor any reason to doubt, whether his Life shall be saved, when his friend, that has with Cost and Charge been long suing for his Pardon, has it at last in his own hands? No, we are secured by the Love of our Redeemer, that the Power, he has received, will be made use of for our deliverance. For where can such a Power be better lodged than with him, whose great concern it is to have us saved. Thus the Apostle does argue upon this matter: *If when we were Enemies, we were reconciled to God by the Death of his Son; much more, being reconciled, we shall be saved by his Life, Rom. 5. 10. i. e.* If he loved us so much, when we were Enemies, as by dying to reconcile us to God, can we believe that he loves us the less now for having loved us so much before? Or, that after he has procured such a Power of delivering us from Death, he will not do what he was so desirous should be done. He who died, that we might live, will undoubtedly give us Life, now that he has the Power of giving Life conferr'd upon him. This is the faith, that the Gospel requires of us; and it is so well grounded, that nothing can be more reasonable. But,

2. Since



2. Since Christ has received Power to justify us, by raising us from the Dead, and giving us Eternal life; This may inform us, wherein the Mercy of the Gospel does consist. This is a Matter worthy our Consideration, because there are so many, that mistake it. There are few or none so little acquainted with the Circumstances of our Nature, but are sensible, that we stand in need of a great deal of Mercy to save us. And this Universal acknowledgment, that it must be Mercy, that saves us, is an acknowledgment likewise, that no other Religion, but such a one, as is founded upon Mercy, is suited to the Natural condition of Mankind. A Religion, that only teaches us our Duty, and what improvement is necessary to qualify us for Immortality, is not now so adapted to our Nature, as when Man was Innocent. For, because there are strong Aversions in us to that which is good, Sensual inclinations, that render many Sins very gratefull to Flesh and Blood, and by that means give Sin such a power over us, that the Conquest of one Sin is many times the labour of a Man's life; we are not in a Condition to improve ourselves for Immortality, as Innocent Man might.

But though this is the Acknowledgment of all Men, and the Gospel upon that account does contain the best Religion, we can be under the Government of; yet the Mercy of the Gospel, which is the Mercy we want, is not

so well consider'd, but that many, who believe it is Mercy must save them, do rest upon such Mercy, as will not save them. For that which many found their Hopes upon is the simple Consideration of the mercifull Nature of God, without any regard to any particular Instance, wherein he has Exemplified to us, the Mercy, he would have us depend upon. For because Mercy is an Attribute, that belongs to the Divine Nature, they persuade themselves, that nothing severe can be dreaded from a God of Mercy. Thus bad Men bear up their Spirits under the pressure of their guilt, and put by those Terrours, wherewith the Consideration of God's Justice would affright them into an amendment of Life, and at last make a shift to go out of the World without any great sense of their Danger. For if they must appear before a Just and Holy God, yet the God, that will Judge them, has the Bowels and Compassions of a Father. And this Thought lays all frightfull Apprehensions of his Justice. They consider not that Death is the Wages, or the just desert of Sin, and that by carrying their Sins along with them into the other World, they carry that along with them, that the Justice of God has already condemn'd, and does punish them for, when they die. They think not that while they do wickedly, they despise the Mercy that God has shown us, and even throw away their own Lives, which the Di-

vine Mercy by justifying them from a Sentence of Condemnation has put into their own power to save.

It is evident indeed, that their own Consciences being witnesses they do that, which deserves Death, I mean the Eternal loss of their Souls, when they have a recourse to Mercy for their hopes of recovering them again, when they are lost; *i. e.* When they are separated from their Bodies, and sent into the other World to live among Cursed Spirits. For why else should they expect to receive their Souls again from the Hands of Mercy rather than of Justice, if they were not conscious to themselves, that they justly lose them? And since they are conscious of this in their own Minds, what reason have they to think that God will not do that, which their own Consciences tell them they have deserved? And there is this further to prove the Folly of such a Hope, that they see the Mercy, they trust to, does not save them from the Punishment of Sin. But Death deprives them of their Souls, and Justice sends them into the other World; and no Mercy, but such as is Revealed, can assure them, that they who die by the Hand of Justice, shall have their Souls restored to them again, when once they have lost them. For those who were not informed of this matter by any Divine Revelation, never thought of such a thing as a Resurrection; though they did believe, that

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Mercy was an Attribute, that belonged to the Divine Nature.

Neither does the Mercy of the Gospel consist only in revealing to us, that God is Mercifull. For there needs no Revelation to such a purpose. And a Revelation of this nature would be of no great use to us, if the Extent of his Mercy was not made known to us in some particular Instance, that might encourage us to depend upon it, and assure to us the Certainty of the Blessing, that we hope for from his Mercy : *i. e.* If he had not Reveal'd to us, what we are to Hope-for, and upon what grounds we are to build our Hopes. For to hope in his Mercy only, because he is Mercifull, is to hope for nothing that is certain; and that can afford but cold comfort to Creatures that know they must be miserable for ever, unless he shows 'em such a special Favour and Mercy, as they stand in need of. And it is observable, that they who build their hopes of Mercy at large, do talk very much at random, as if they knew not what to hope for, and were altogether unskill'd in the state and condition of another life.

Further, it does not consist in prescribing to us the most perfect Vertue in the Rules and Example of our great Lord. For though this be an Eminent part of the Gospel-Mercy and Goodness, yet it would be no Mercy, if we were not put into a condition of obeying the Gospel with Hope. For what Mercy is it to  
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have the most exalted Vertue set before us, if we cannot attain unto it, and yet must perish, if we do not? Or if though we could attain unto it, we must die by reason of a former Sentence. For it is too late for a Malefactor to apply himself to that Obedience, that the Law requires, when he is already condemned for transgressing it: Neither can he receive any Benefit from the best Informations concerning his Duty, till he is acquitted from the Sentence, he is fall'n under. And therefore *Zacharias* in his pious Hymn, celebrated the Mercy of the Gospel upon this account, *That being deliver'd out of the hands of our Enemies, we may serve God without fear,* Luk. i. 74.

Once more, It does not consist only in Gods Revealing to us, that he will forgive us our Sins upon our Repentance, and not charge the many Errours of our Lives upon us, if we do our best to perfect Holiness. None must deny, but this is a very great degree of Mercy, and that the Gospel does acquaint us, that there is such Mercy with God. For it encourages us to turn from Satan to the living God by the Promise of Forgiveness, and assures us of Everlasting life upon the Sincerity of our Obedience. So that he, who applies his Mind with the greatest care and industry to improve himself according to the Rules of the Gospel, will be acquitted even by the very Justice of his Redeemer, when he comes to be Judged, though he has not a  
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Righteousness every way compleat to plead at that day.

But though this be a very mercifull Condescension, yet it does not set before us the utmost height of that Mercy that the Gospel sets before us. For it further lets us know, That God's just Sentence of Death upon us is remitted, without which all his other Mercy would have been to no purpose. And that as upon this account St. Paul exhorted the *Corinthians*, 1 Epist. 15. 58. *We may be stedfast, unmoveable, and always abounding in the work of the Lord, forasmuch as we know that our labour shall not be in vain in the Lord; i. e.* Because we are assured we shall rise again from under our former Sentence, and be rewarded with Everlasting life. And therefore this is styled *the Hope of the Gospel*, Col. 1. 23. to denote it to be the peculiar Mercy, wherewith it encourages us to live according to the Laws of Christ. *The grace of God which brings Salvation*, or makes known our being discharged from Death as a Punishment, and that therefore we shall rise to Life again, teaches us, that *denying ungodliness and worldly lusts, we should live soberly, righteously and godlily in this present World, looking for that blessed hope*, Tit. 2. 11, 12, 13. *i. e.* That Immortal life that this Mercy encourages us to labour for: *For he that has this hope* (which no Man could have, unless he was freed from Condemnation; *i. e.* Justified) *purifies himself as God is pure,*  
1 Joh.

1 Joh. 3. 3. And still for our greater encouragement, the Gospel lets us know, that this Mercy is merited, and that the Hopes of rising to Life again, which we are begotten to, is founded upon the Redemption, we have by *Jesus Christ*, and the price of our Mediatour's Blood. That there is forgiveness with God, because Divine Justice is satisfied, and the Power of Justifying us to Eternal life is committed to him, who has suffer'd the Punishment of our Sins. This is that height of Mercy, that the Gospel reveals to us. 'Tis Mercy, that is procured for us by the Death of our Redeemer, and Exemplified to us in his Resurrection: And therefore we know, what it is, that we are to expect from him. 'Tis Mercy, that we have a right to upon the account of the Price, that has been paid for it; and therefore we know, that it is just with God to restore us the Lives we lose. In a word; it is Mercy, that is in the Hand of our Mediatour, that has conquer'd and triumph'd over Death; and on that account we have a full Assurance, that he will remember his own Mercy, and compell Death and the Grave, to give up the Dead that are in them. The Mercy of the Gospel then is a sufficient encouragement to us to do our Duty, because it does not leave us at Uncertainties, as those Hopes do, which are grounded only upon the Mercifull Nature of God. It is owing to the Mercifull Nature of God, that we have the Hopes  
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of Immortality. But that Resurrection to Life, which is the great Grace of the Gospel, is not a thing, that we are still to depend upon the Will and good Pleasure of God for: For it is already granted us. And though it is the Gift of God, it is a Gift in the Hands of our Surety, who is entrusted with the Power of giving Life.

3. Since he has received Power to Justifie; *i. e.* to Raise us, and to give Eternal life to his sincere Disciples; This may inform us, what Honour and Reverence is due to him. And this is a Matter well worth our Consideration, because there are a sort of Men, that discourse as if Christ had no Power in Heaven, but that of a Favourite; and therefore that the Honour we are to give him, is not that Religious Worship, wherewith we Honour the God of all Power. And it must be granted, that if he has not the Power of a God, that Power which can raise the Dead, and give Eternal life, he is not to be Honoured as we Honour God; *i. e.* We must not give him that Worship and Reverence, as belongs only to him, who has Infinite Power and Majesty. But then on the other hand it is plain too, that if he has Power to do those things for us, which none but God can do, and to bestow those Blessings, which none but God can bestow, it must be acknowledged, that the Honour that belongs to God, does likewise belong to him. For then we must Honour him as a Person, that is endued with

with Infinite Power, the most Glorious Majesty, and the most Excellent Sovereignty; *i. e.* As that Person, whom God has constituted in his place and stead to manage the Affairs of his Everlasting Kingdom, and to dispense the Blessings that none but God can give. And if we must Honour him as a Person, that has the Glory, and Majesty, and Power of God, we must Honour him with the same Honour, as we Honour the Father.

And of this nature is the Honour, which the Scriptures require us to give him. For they speak much more Magnificently of that Power, he is Exalted to, than they do, who allow him only a Power of Intercession for us. For they speak of him as a Person, that is invested with Power to give all, that he has interceded for. And that this Power was conferr'd on him, when he first presented himself before his Father as our Intercessour after his Resurrection; *i. e.* When he enter'd into the Holy of Holies with the Blood of Atonement. Then he interceded for us, when he first appear'd in the Presence of God for us; and having by his powerfull Intercession procured that we should reap the fruits of Labour and Conquest, he was honour'd with the Power of bestowing what he interceded for. So that it is a trifling Question to ask, what need there is, that he should intercede for that, which he has a Power to give. For his Intercession is to be consider'd as antecedent to his Investiture into  
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his Eminent Dignity and Authority. For having prevail'd with his Father through the Merits of his Blood, when he enter'd the Holy of Holies as our High-Priest to grant us Life and Immortality upon the Terms of that Law, that he had given us, for our greater security the Power of giving Life and Immortality is committed to him by his Father. So that now we are to look upon him as the Lord of Life; *i. e.* that Person, who has Power to reward our Services with Eternal life. And therefore St. Paul styles him *the blessed and only Potentate, the King of Kings, and the Lord of Lords, who only has Immortality, to whom belongs Honour and Power everlasting,* 1 Tim. 6. 15, 16. Intimating him both to have the great Power of God, the Power of giving Everlasting life, which only the Power of God can do; and a right to the Honour, which belongs to the Power and Majesty of God. And in this respect he is styled *the Brightness of his Father's Glory, the express Image of his Person;* and is said *to uphold all things by the word of his Power; To be made so much better than the Angels, as he has by Inheritance obtain'd a more excellent name than they,* Heb. 1. 3, 4. All which does relate to the great Place and eminent Authority, that he holds in Heaven. And because of the Greatness of his Majesty, *all the Angels of God are required to worship him,* v. 6. *God has highly exalted him, and given him a name that is above every name; That at the name of*  
*Jesus*

*Jesus every knee should bow, of things in Heaven and things in Earth, and things under the Earth, Phil. 2. 9, 10.* That he should be Honour'd by every Creature, with Religious Worship, as the great Sovereign of the World. The same Honour that Natural Religion teaches us to give to God, Christianity obliges us to give to Christ: For where-ever the same Power and Authority is, there the same Honour and Reverence is due.

He is, 'tis true, advanced to this great Dignity, and, as he teaches us, has received this Power of the Father: But we are not to imagine upon that account, that a lower Degree of Honour is due to him, than that which we give to the Father. For it is the Divine Power and Sovereignty, that is in his Hand; and if our highest Veneration and Reverence be due to the Divine Power and Sovereignty, they must be due to him that has them. And besides, if he has the Divine Power in his Hands, it argues him to be that God, that is capable of it. For to suppose him to be a Creature, and yet to have a Divine Power, is to suppose a Creature, that has an Infinite Capacity: And what does that mean less, than that a Creature is capable of being made a God. If then he has a Divine Power, as the Power to forgive Sins, to raise the Dead, and to give Eternal life certainly is, he must have Infinite Abilities to render him capable of such a Power. For Infinite Power and Authority is too big  
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for any Being of a Finite Capacity to manage. And if he has that Infinite Ability, that is requisite to make him capable of managing Infinite Power, he must have those superlative Excellencies as render him a proper Object of Religious Worship. For as his own Personal Capacity qualifies him above any Created Being for the Exercise of a Divine Power, so it is that, upon which his Right to Divine Honour is grounded.

This is that Honour, that he himself lays a claim to, when he tells us, *That the Father judgeth no Man, but hath committed all Judgment to the Son: That all Men should honour the Son, even as they honour the Father, Joh. 5. 22, 23.* And that we may not believe, that it is barely upon the account of the Power, that is given to him, that he makes this claim, he tells us, how well qualified he is to discharge the Trust, that is reposed in him, by having Life in himself: *As the Father raiseth up the dead, and quickneth them; so the Son quickneth whom he will, v. 21. i. e.* He is qualified in himself for the Exercise of such a Power: For the Father has not only entrusted him with the Exercise of this Power, but has given him to have life in himself, v. 26. And therefore he that does not Honour the Son; *i. e.* does not give him that Honour, that is due to the Divine Power and Essential Life of the Father, does not Honour the Father; *i. e.* He does not Honour that Power and Life, upon the account  
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of which the Father is to be Honour'd by the Creatures he has made and governs.

4. Since he has received this Power, we may observe upon what Reason it will go worse with wicked Christians at the last, than with ignorant Heathens. That it will do so, our Saviour has assured us in those dreadful Denunciations against *Chorazin, Bethsaida* and *Capernaum*, the Cities where he frequently taught and wrought his Miracles: *Wo unto thee Chorazin, wo unto thee Bethsaida; for if the mighty Works, that have been done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes: But I say unto you, It shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for you. And thou Capernaum, which art exalted to Heaven, shalt be brought down unto Hell: For if the mighty Works which have been done in thee, had been done in Sodom, it would have remained untill this day: But I say unto you, It shall be more tolerable for the Land of Sodom in the Day of Judgment, than for thee, Matt. 11. 21, 22, 23, 24.* And that there is a great deal of Reason it should be so, is evident from hence, That wicked Christians sin against that Mercy, and despise that Salvation, that the Heathen part of the World know nothing of: For all the Mercy that Heathens have by the Death and Resurrection of Christ, is, that they shall assuredly rise again from Death; because Christ, who died for our Offences, has discharged all Mankind from  
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Death, as it is a Punishment of Sin. But how the great Judge will deal with them, when they are risen, we know not; because the Mercy, that shall be shown them, is not revealed. Christ by the Power he has received, will raise them to Life again, though they know not of it. But when they are risen, they will not be Judged, for not improving this Mercy; because they know nothing of it neither. Neither have they that Revelation, that ascertains to Christians both their Duty and Reward; and therefore shall not be condemn'd for not improving themselves to that height of Vertue, that the Christian Religion teaches.

But now the case of wicked Christians is quite otherwise: For they must rise to answer for all the abuse of that Mercy, that the Gospel acquaints them with: And they must die again, because they have despised that Life, that they must then lose, when it was in their Power to have secured it. Though they have the means of knowing, that they shall not for ever lose their Souls upon the account of the Judgment, that came upon all Men to Condemnation in *Adam*; and that they are favour'd with a new Trial, whether they will chuse Life or Death, they lose the time of their Trial, and must die, because they chuse Death. And this will aggravate their Condemnation, that when they were favour'd with the care of their own Souls, they foolishly lost the time in which God put them to their choice whether they would live  
or



or die. So that when they are condemn'd again, it will be a startling Consideration to them, that they must die for their own neglect of themselves; and that they have taken no warning by their former Condemnation, but have to no purpose been pardon'd the fault, for which they lose this present life.

And besides, it will beget terrible Reflections in them, when they come to consider, that the Judge, before whom they stand, is he that came into this World to deliver them from Death by vanquishing that subtil Enemy, that betray'd us into Mortality: That it is he, that will condemn them, that when he appears the second time, comes with Power to save; *i. e.* to conferr upon us the fruits of his bloody Victory: And that he will condemn them, because they have taken their Souls out of his hand, when he had deliver'd them, and have deliver'd them up again to the slavery of those Evil Spirits, out of whose power he had rescued them. So that their Condemnation will be with the greatest Indignation for disappointing the Hopes, and thwarting the Design of him, that has procured a Power from his Father to save. It will be with bitter Wrath and Vengeance for deserting the protection of a Saviour after all the Sweat and Blood, that he was at the expence of, to deliver them. *Those mine Enemies, that would not that I should reign over them, bring hither, and slay them before me, Luk. 19. 27.* And oh with what Consternation and Ago-

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nies in their Souls will they then be tortured, when they see the direfull Executioners of that terrible Sentence coming upon them to seize them, and that they must lose their Lives again, which they have but just received, and, which is worse, to lose them within the sight of Immortality. He will condemn all that do Unrighteousness, but a wicked Heathen will not fall under so much Wrath as a wicked Christian, because he sins only against the Light of his own Mind, and loses the Benefit of that Salvation, that he never heard of: But that which will heighten the wicked Christian's Condemnation, is this, That he has received the Grace of God in vain, and must be condemn'd by him, whose Kindness they have been frequently told of, and whose Mercy they have been courted to accept of and to improve. Oh! with what weight will the Wrath of a Redeemer fall upon the Heads of wicked Christians? How scorching will that Justice be, which the Love and Mercy of a Saviour will be forced to give way unto? Because you would none of my Counsel, but have despised all my Reproof, and trampled on my Blood, and turned my Grace into Wantonness; Therefore shall ye eat the fruit of your own Ways, and be filled with your own Devices: *Go ye cursed into everlasting burnings.* Such a Sentence out of the Mouth of a Saviour will come with such Astonishment and Horrour, as no Heathen has any reason to dread.

Neither

Neither is this the worst of their case: For every one, that calls himself a Christian, does profess to have put himself under the protection of their Redeemer's Mercy. And therefore every Christian, that does wickedly, must expect to die without pity, because he renounces his Trust in that Mercy, without which, when he embraced the Christian Religion, he declared he could not be saved; and repenting of his subjection to his Saviour, revolts from him, who alone has the Power to justify. The case of the Heathens is pitiable, because of their Ignorance. And therefore the Apostle tells us, *God winked at the time of the Heathen Ignorance*; He seem'd to over-look their Follies, and out of mere pity to take no notice of their Mistakes. But what Mercy can they expect, who make light of that Mercy, that calls them to Repentance, and puts it into their Power to provide better for themselves than their first Parents did.

5. We may hence likewise observe how little reason we have to dread a future Judgment. There are a great many Considerations, that are sufficient to remove those Fears, that the thoughts of that Great Day are apt to terrifie us with. For he who is appointed to Judge us, is the Man *Christ Jesus*. He is a Man, that is sensible of all the Infirmities, that we labour under, and does carry in his Bowels the Affections, and tender Compassions of a Man toward us: *In that he has suffer'd, being tempted, he is*

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able, or very inclinable, to *succour them that are tempted*, Heb. 2. 18. For what severe or terrible thing can we fear from a Man like our selves? What unkind or hard Sentence have we reason to dread from him, who is our Brother? Will not he, who took part of Flesh and Blood, be very tender to the Infirmities of his own Nature? Though it be a terrible thing to appear before a Just and Righteous God; because the Justice of a God is very frightfull, yet it can be no very frightfull thing to appear before a God made Man, because we are well acquainted with the Tenderneſſes, that are in the Nature of a Man.

Or if this Consideration be not enough to reconcile our Thoughts to a Judgment to come, because we too often see, that the Passions of Men make them violent and injurious, cruel and oppressive toward each other: Yet he is a Man not subject to the like Passions, as we are, nor tainted with those Vices, as corrupt our Nature, and render it a difficult thing oftentimes to converse with those of our own kind. But he is a Man famed for Meekness and Humility, for Love and Charity, for Mercy and Compassion. So that he is qualified with all those soft and tender Vertues, that we our selves would desire should be in him, that is to Judge us. And since we must be Judged, we would wish for such a Judge, as he is.

But this is not all; for the most comfortable Consideration of all is this, That the Power to  
Judge

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Judge us, that is committed to him, is a Power to justifie and acquit us from Death. He has merited a Power to give Life to the World; and therefore when he appears the second time, it will be to the Salvation of all, that wait for him by raising them from the Dead, and giving them Eternal life. So that his Judging the World will be an executing of that Power of giving Life, that he has received. It will be with the Pardon, that he has mediated, in his hand; and for the delivering us, who now are appointed to die from any more fear of Death for the future.

He will, 'tis true, when he appears, be clothed with that Majesty, that will be terrible to his Enemies, and, as a Righteous Judge, give a very dreadful Sentence upon all the workers of Iniquity. But yet though he will condemn to a second Death those, that he finds not worthy of Life, and as well concern himself for the Interests and Reputation of his Father's Justice, as our Everlasting Welfare: Yet it is plain, that the giving so severe a Sentence is besides his purpose, and as well contrary to the Office as the Inclinations of a Redeemer; because he will raise even those to Life again, whom he thus condemns. His raising them to Life again will demonstrate even to those, that must die again, that it is for the dispensing of Mercy, and the acting like a Saviour, that he does then appear: That the primary End of his appearing is for the restoring Life to Mortal Creatures:

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For why else will he raise them to Life, whom he will afterwards condemn to another Death, but to let the World see, that he designs Life for all, if Mercy it self can but save them. The true and proper End then of his sitting in Judgment will be the displaying the Mercy of a Redeemer, the distributing the price of his Blood, and the communicating the Everlasting Grace of the Gospel. He came to save that, which was lost; and to be sure he will not cast away any, that he came to save; nor easily condemn, when his business was to destroy Death. He will Judge us, who will raise us to Life again; And to be sure he, who then gives us our Lives, will not easily, and without very great Reason, take them away again.

And now how terrible soever it is to us to think of undergoing a Trial of our Actions before a just Judge: Yet is it not enough to ease our Thoughts, to think, that this Judgment will be terrible to none, but such as have no Reason to hope in his Mercy; but that all whom Mercy can save, the Bowels of a Mediator will deliver from Condemnation? What more favourable Judge can we expect than such a one as has purchased us, and has purchased Eternal life for us: Such a one as comes with Power to justify and save all whom Mercy can deliver, and who lets us see his Inclination to give us Life, by freeing us from a Sentence of Condemnation, when he raises us out of our Graves.

*The*

*The Conclusion.*

**H**AVING consider'd the *Nature* and *Certainty* of the Resurrection, all that I shall observe from the whole, is the Necessity, that is upon us, to live like those, that do believe we shall rise again: I mean, that we do nothing now that will lose us our Lives again, when they are restored to us at the Resurrection. To live in this World, as if we should never live more, after Death has taken us out of it, is very excusable in those, who know not, that they shall rise again, because they take care of all the Life they know of. But for a Christian, who believes he must live again, to do this is an extremity of Folly and Madness, for it is to be thoughtfull only for an inconsiderable part of our Lives: And surely it is not to act wisely for our selves not to take care of all the Life we are to live. It is in the Opinion of all Men a very great imprudence not to take care of our Lives. And therefore that Labour and Toil, those vexatious Cares and Sollicitudes, wherewith Men wear out their Bodies, and vex their Minds, are justified upon this account, that they are for the maintaining of Life: And they are lookt upon as Men of little understanding, who live without any kind of fore-cast or thoughtfulness for Life. Now what Men do, and make a great Mark of their Prudence in doing for the support and preservation of this life, is much more needfull to be done for the preserving the Life we shall rise to: because that is the Life,  
that

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that it principally concerns us to look after. When Men neglect the Duties of Religion, the general Answer, wherewith they satisfie themselves, and wherewith they expect that all Men should be satisfied, is, that they have not leisure: The business of this World takes up their time; and if they have hardly time sometimes to Eat and Sleep, they cannot think but the Cumber and the Urgency of their Affairs will as well excuse them from their Religious Services, as it obliges them to a neglect of their Bodies. But when Men talk at this rate, one would think they were not at leisure to live. For a Man should have no more regard to Life it self, than he has to the Means whereby he must live. If he despise the one, he ought not to value the other: And it is surely a hard matter for any Man to give an account why he wishes for or expects a Life that is Immortal, when he takes care of no other Life but that which is Mortal.

Since then it was by Sin that this Life, which we are so hugely solicitous for, became Mortal, and which after all our care to maintain it, we must lose; it surely behoves us to take care, that we do not give our selves those deadly Wounds by living in Sin, as will let out that Spirit of Life, whereby we should live an Immortal life, when we are risen. It behoves us to learn by our former misfortune, what we are to do, that we may live, when the Mercy of our Redeemer gives us Life again: That we are to  
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take of our Lives now, lest by disobeying the Will of God, and letting our sensual Appetites loose upon our Souls, we both provoke him, that is to Judge us, to pass a severe Sentence upon us, and render our selves incapable of that Immortal life, that the Resurrection is designed to enter us upon.

There are some, that have so discours'd this matter, as if this was the only work of Divine Grace, as well as it has been of his Goodness to set Immortality before us; as if nothing less than such an irresistible Power of Grace, as will not suffer us to destroy our selves, was sufficient to preserve our selves from Destruction. Now although it is a very great Instance of Divine Goodness, that he furnishes us with such Helps, as the infirmity of our present Condition does make needfull; yet it is to expect too much from him to look for such an Over-powering Measure of Grace, as we cannot resist, for the qualifying us for Life. For though Providence is needfull for us here for the Blessing us with the Necessaries of this Life: Yet every one looks upon it as a great improvidence in us, if we be mindless of our own concerns, only because there is a Providence over us, and without the Blessings and Succours of Providence all our own Labour is insufficient. Thus in the case of our Everlasting Salvation the Divine Grace is needfull for the working in us to will and to do; but yet we are not very provident for our own Lives, if upon that account we use no Endeavours,

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Favours, that we may live; and shall certainly die like fools, for want of a due care of our Lives, as he does, who so depends upon Providence for the food he must live by, as to use no Providence of his own. The Holy Scriptures, I am sure, call upon us to *give all diligence to make our Calling and Election sure*, and to add to our Faith all Christian Vertues, that *so an Entrance may be administred abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ*, 2 Pet. 1. 10, 11. And if we do thus apply our selves to the perfecting Holiness, we shall live, when we are risen. For our Vertues will go before us into that other Life; so that when we come thither, we shall have something to live on: Whereas if we neglect to improve our selves according to the Rules of Holiness, we shall have nothing to sustain our Lives with when we are risen.

Let us then be carefull to walk worthy of the Grace and Mercy of the Gospel, and to learn to be so wise by the Favour, that is granted us, as not to treasure up more Wrath for our selves against that day. Let us not render an Immortal life impossible to us by continuing to vitiate our Nature, for then we may be sure, that he who has received Power to justifie and acquit us for ever, will not make use of his Power to condemn us.

*Now to God the Father, God the Son, and God the Holy Ghost, Three Persons and One God, be ascribed all Honour and Glory now and for ever-more. Amen.*

F I N I S.

